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THE ECCLESIASTICAL REVIEW

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THE ANCIENT RITE OF CANDLEMAS.

ETHERIA, the holy abbess, has left us a diary of a pilgrimage, during the fourth century, in which she gives to her cloistered sisters in Gaul an account of the things she had seen in the Holy Land. In the third part of the MS., entitled "Jerusalem", she describes the festival of the Purification of Our Blessed Lady, on the fortieth day after Christmas. It appears that the celebration, with Mass, took place, as at Christmas and Easter, in the evening. There was a solemn procession, and some monks preached in turn on the Gospel of St. Luke, dwelling upon the various scenes of Mary and Joseph coming into the temple and bringing the Lord, and of Simeon, and of Anna the prophetess, daughter of Phanuel. When these things had been minutely explained, all went to the church of the Anastasis or Resurrection, and there the Holy Mysteries were offered, with Communion of the faithful—"sacramenta aguntur et sic fit missa". Although the holy pilgrim nun does not enter into detail regarding the blessing and the carrying of lights, we know from the almost contemporary account of St. Cyril of Alexandria that this was done. Indeed the processions with lighted tapers were a common practice at all these festivals, because they were held at night, and because the holy places, churches and catacombs, were dark even in daytime. The sacred gloom favored the unworldly seclusion into which the early Christians were being forced during the long periods of persecution. Amid the darkness there shone a mystic splendor from the symbolic lights which, while a necessity, were at the same time the bright promises of a heavenly hope creating a peace and joy

of heart such as secular splendor could not have effected. Both St. Cyril, in his homilies, and his brother Bishop of Ancyra (d. A. D. 446), on a like occasion, speak of the festive procession with chants and lights on this day. From the East the practice was brought to Rome and there confirmed for the universal Church.

When Christmas was transferred from the Epiphany, that is from the sixth of January to the twenty-fifth of December, since the Roman imperial annals showed that the latter was the date of our Saviour's birth at Bethlehem, the feast of the Presentation in the temple, called the "Quadragesima Nativitatis Jesu Christi," was likewise put back from the fifteenth to the second of February.[1] In the ritual of Pope Gelasius, which, however, came into common use as the *Sacramentarium Gelasianum* only in the seventh century, we find the "Purificatio sanctae Mariae" on the second of February. This fact would seem to dispose of the assertion that the Candlemas festival is a remnant of the Roman Lupercalia celebrated on the fifteenth of February, a view which the Venerable Bede, in his *De temporum ratione*,[2] made popular among medieval writers, and of which modern critics have taken advantage to identify the ceremonial of the Catholic Church with Roman pagan tradition. St. Paulinus of Nola, who might have known personally the abbess Etheria, known also as Silvia Aquitana, in one of his poetical descriptions of the festal celebrations of the Roman martyrs, bears eloquent witness to the habit among the early Christians of carrying lighted tapers in procession, while chanting the praises of God:

> Ast alii pictis accendant lumina ceris,
> Multiforesque cavis lychnos laquearibus aptent,
> Ut vibrent tremulas funalia pendula flammas.[3]

Of the liturgical blessing of candles there is indeed no distinct mention in the rituals antedating the tenth century; but we may assume that exorcism and blessing were natural ad-

[1] The Bodleian Codex fixes the day in the Itinerarium as the fourteenth of February, which may readily be understood to indicate the vigil, since the festival was no doubt prolonged to the early morning for the celebration of Communion, with its agape.

[2] Migne XC, 351.

[3] *S. Paulini Poemata;* XVIII, vv. 35-38.

juncts to the use of the materials destined for the sanctuary. In the Carlovingian rituals the blessing of the candles is preceded by a blessing of the new fire, similar to that of Holy Saturday. The form of benediction found in the *Sacramentarium Ratoldi* became the norm for subsequent rituals during more than a thousand years. The prayers used in this rite emphasize two things, namely that pure wax of the bee was being blessed, and that the special sacramental grace invoked upon this material was protection from bodily harm and spiritual weakness or the darkness of sin.

Precamur te, Domine sancte, Pater omnipotens, qui jussu tuo per opera apum hunc liquorem ad perfectionem cerei venire fecisti . . . ut has candelas ad sanitatem corporum et animarum, sive in terra, sive in aquis per invocationem tui sanctissimi nominis et per intercessionem sanctae Mariae . . . benedicere et sanctificare digneris.

And again:

Benedico te, cera, in nomine Dei nostri . . . ut sis exterminatio diaboli et omnium contubernalium ejus.

St. Bernard [4] mentions the fact that the newly blessed tapers were lit from a fire by the striking of a flint. The spark thus caught was separately blessed to indicate that the graces derived from the use of the wax candles have their origin in the eternal Light of the World, Christ—" Lux vera quae illuminat omnem hominem venientem in hunc mundum ". Hence every household must needs be provided with the blest candle as a protection against all manner of ills. It was this feature which lent to the processional devotions as well as to the blessing itself the form of an imprecation and gave to the whole service a penitential character. Hence the ritual prescribes the use of violet color for the antipendium and for the priestly vestments at the blessing, whereas the former is removed and the chasuble and dalmatics of white or gold are used in the Mass itself. Wonderful effects are recorded as a result of the use of these blest lights among the people. As a reluctant historian [5] writes:

[4] Sermo II de Purificatione S. Mariae; Migne, CLXXXIII, 368.
[5] Regnum papisticum, IV, 136.

Mira est candelis illis et magna potestas.
Nam tempestates creduntur tollere diras
Accensae, simul et sedare tonitrua coeli,
Daemones atque malos arcere horrendaque noctis
Spectra atque infaustae mala grandinis atque pruinae.

Closely connected with the Candlemas service was that of St. Blasè on the following day. Its special object was to obtain the intercession of the saint, who was famed in sacred legend for wonderful cures "a malo gutturis".

The ancient canons forbid the giving of the blest candles to those who are not actually present during the ceremony of benediction. Even bishops were not permitted to have the blest candle sent to them. From this rule were excepted the sick and those legitimately hindered from attending the ceremonies in church. "In festo Purificationis B. M. non distribuantur, nisi praesentibus in ecclesia, candelae benedictae et ad aegrotos tantum mittantur."[6] "Candelae in die Purificationis distribui tantum debent praesentibus, nullatenus absentibus, et ne quidem episcopo.[7]

The universal recognition of the virtue and symbolical meaning of pure beeswax in religious worship created a notable growth of bee culture and a custom of making offerings of wax to the churches on the eve not only of the feast of Purification but of all great festivals. The tapers were redeemed and thus sustained the fabric of the churches, whilst every home held sacred the treasured candles which not only symbolized blessing but were a pledge of it to the faithful.

THE CANTICLE OF MARY.

There was a little Maiden
In blue and silver drest;
She sang to God in Heaven
And God within her breast.

Joyce Kilmer.

DAY by day arises from earth the sweet savor of the evening sacrifice of the Church's prayer "as a pillar of smoke of aromatical spices, of myrrh, and of frankincense, and of all the compounds of the perfumer" (Cant. 3:6). And sweeter even than the antique incense of Old Testament psalm

[6] Merati ad C. Episc. 1581.

[7] C. Concl. 22 Sept. 1736. Cf. Probst: *Kirchl.*, Benedictionen, p. 239.

and antiphon, there ascends at the close of the Vesper offering a New Testament fragrance, fresh, exalting, and heart-lifting as the breath of a garden of lilies, the Canticle of the Magnificat. Surely they who in every land lift up their hands in this evening sacrifice,—" elevatio manuum mearum sacrificium vespertinum "—whether it be offered in the dim half-light of some stately monastic choir from the great colorful folios of an ancient Vesperal, or from the finger-blackened pocket edition of a Breviary in the hands of the busy pastor of souls in the evening quiet of his study, or of a Chinese missionary in the incongruous environment of his apostolic journeys, all these, priests and levites about the same altar, will be glad to dwell briefly upon the glorious chant which for the first time arose from the lips and heart of the young Hebrew maiden at Hebron, and toward the interpretation of which the following study is directed.

During the time that elapsed between the Annunciation and the Visitation, so many rivers of joyful grace had been pouring their floods into Mary's soul that her whole being was an ocean of surging happiness pent up only by the deference due divine mysteries. But now Elizabeth's ecstatic revelation had broken down the barriers of her supernal secret, and the rushing torrents of Mary's exultant appreciation rolled forth in the joyously pulsating measures of the great New Testament canticle, the Magnificat. Mary was " filled with the Holy Ghost ". She who from her very conception had been " full of grace ", who even then bore within herself Him who together with the Father ever breathes forth the Holy Ghost, was in truth a tuneful harp of the Divinity, and every fibre of her being a tense harp-string from which the rushing wind of the inspiring spirit evoked melodies, now murmuring low in the consideration of her own unworthiness, now pleading, eager with the divine mystic love-longing of all ages, now clashing loud with the high metallic clang of battle cymbals as she chanted the pean of God's victories.

But not only is the Magnificat the opening ode of the Messianic reign: it is also a veritable symphony of Old Testament chords, themes, movements which, sublimed in the white-hot incandescence of the Christian spirit, have been fused and molten into this masterpiece of Messianic music. Beyond the

great Incarnation swell of its rythmic surges, one still hears as faint overtones the gladsome accents of sterile Anna at the birth of Samuel, the echoes of Miriam's thunderous chorus beside the sea into which had sunk like lead old Egypt's horses and riders, the fine filigree phrasing of David's psalms, and the solemn pendulum-swing of the Prophet's exalted messages. It is from this outpouring of Mary's soul that one chiefly grasps how imbued she was with the spirit and words of the Old Testament writings. There is scarcely a phrase therein but has an Old Testament parallel or allusion. Here has Mary synthetized all that her attentive ears had heard and her pondering heart had meditated during the youthful years of traditional Temple service, and on pleasant Sabbath mornings in the synagogue of Nazareth.

Thus the opening chords of the Magnificat are but transpositions of the same in the Canticle of Anna:

> My heart rejoiceth in the Lord,
> My horn is exalted in my God:
> My mouth is enlarged over my enemies,
> Because I rejoice in thy salvation.[1]

And farther in historic distance is heard the clashing of Miriam's timbrels:

> I will sing unto the Lord for He hath triumphed gloriously;
> The horse and his rider hath he thrown into the sea.
> The Lord is my strength and my praise,
> He is become salvation to me.
> He is my God, and I will glorify Him;
> the God of my father, and I will exalt him.[2]

Recurrent themes of the Royal Psalmist, too, are echoed:

> My soul shall rejoice in the Lord,
> And shall be delighted in His Saviour.[3]
>
> Bless the Lord, O my soul,
> And let all that is within me bless His holy name;
> Bless the Lord, O my soul,
> And never forget all He hath done for thee.[4]

[1] I Kings 2:1.
[2] Exod. 15:1-2.
[3] Ps. 34:9.
[4] Ps. 102:1-2.

Bless the Lord, O my soul;
O Lord, my God, thou art exceeding great![5]

Hebrew and ancient as is the terminology and phrasing of this song, yet its whole spirit and breath and vision is fresh and broad and Christian. Gone is that plaintive minor note of patient, pleading, prayerful expectation, and in its place rings out clarion-clear the high full tone of realized possession. Not hopes or desires, but facts and their consequences, are the Magnificat's theme.

Three main thought groups may be distinguished in this inspired rhapsody glorifying God's dealings with men. In the first group (vv. 46-49) Mary considers the Divinity's exceptional dealings with herself; in the second group, her mental sight visions God's great principles of dealing with all mankind; and in the third group (vv. 54-55) she notes His peculiar dealings with the people of His predilection, the Hebrew nation, and the Church of which the former was but a type.

THE MAGNIFICAT.

46 My soul doth magnify the Lord
47 and my spirit rejoiceth in God my Saviour!
48 For He hath looked upon His handmaid's lowliness;
lo! henceforth shall all peoples bless me!
49 He, the Strong, hath done great things to me
for, "Holy" is His name!
50 His mercy is unto generations and generations,
upon them that revere Him.
51 He shall wreak might with His arm,
scattering as chaff the insolent of mind.
52 The haughty He shall hurl from thrones,
and shall exalt the lowly.
53 He shall fill the hungry with good things,
and the rich He shall send empty away.
54 He shall receive Israel His Servant,
being mindful of His mercy
55 (As He promised to our fathers)
to Abraham and to his seed, forever.

46. *My soul doth magnify the Lord.*—This is Mary's reply to Elizabeth's "Blest art thou beyond women". True humility

[5] Ps. 103: 1.

does not deny excellences possessed, for it is but the appreciation of one's real condition. But true humility likewise refers all excellences to God, the "Giver of all good gifts", reserving to itself only the recognition of its own intrinsic unworthiness. And thus referring all excellences to God, it necessarily appreciates the entire claim of the Divinity to all praise accruing therefrom. The greater the dignity of the person, the greater are the excellences that have been bestowed, and the greater, consequently, is the praise due God who has bestowed them. Now Mary had been endowed with graces and gifts beyond all other creatures; therefore rightly does she exalt and praise God with a fervor more intense than that of any other purely human being: "My soul doth magnify the Lord!"

"My soul" here stands for the personal pronoun "I", as does also "My spirit" in the following member. It may likewise be taken as expressive of the intensity of Mary's feeling of gratitude, proceeding from her inmost being and from all her faculties; "from all her strength; from her whole intellect, memory, will; from all the senses of her body; from her tongue, to speak of Him only; her hands to work for Him only; her feet, to lead and conduct to Him alone".[6]

47. *And my spirit rejoiceth in God my Saviour.*—Mary has just named God her Lord, that is, the originator and owner of whatever excellence she possessed, and to Him she had referred it all. But she herself justly rejoiced in this same God-given good, using the very words of Habacuc's prayer: "I will rejoice in the Lord, and I will joy in God my Jesus" (3: 18).

If happiness, as is true, consists in the possession of a good, then Mary's bliss was indeed supreme! For, she possessed, and that in the closest, most intimate possible manner on earth, the Supreme Essential Good, God Himself. What tides of ecstatic rapture must have inundated her magnificent soul, as there floated from her pure lips the words: "I possess God, my Jesus!" for "Saviour" was the signification of her Child's name!

And by many a title could she claim the right expressed by "my Saviour, my Jesus". For, this divine child was *hers*

[6] McEvilly.

first of all by the title of motherhood; she had conceived Him; she was even then sustaining His physical life. He was *her* Saviour, because in the age-long pleading chorus of the voices of Patriarchs, Prophets, and just ones of the Old Testament, hers had been the prayer that rose highest and most appealing to the throne of God, and in answer thereto the heavens had rained down the Redeemer. Finally, He was *hers* most especially, because she had been redeemed by Him in a preventive redemption shared with no other creature, which had crowned her from the very beginning of her life with the glory of the Immaculate Conception.

48. *Because He hath looked upon His handmaid's lowliness.* —Taking her eyes from God, the Being infinitely great, exalted, and good, Mary sees in herself as a human creature only lowliness, unworthiness. The contrast overwhelms her, and brings out into clearer relief the condescension of God. It is in this appreciation of her own nothingness that Mary again shows herself a first-fruit of Redemption. For, the whole course of the vicissitudes of Hebrew history had been directed toward making that people—as a model to others—recognize its own shortcomings, defects, sins, misery, and need of assistance supernatural. But only in isolated instances had this aim of providence been achieved. The nation as a whole arrogantly vaunted its descent from Abraham as title sufficient to citizenship in the Kingdom of Heaven. The Jews never realized that meanness, vileness, even sinfulness, are no bars to God's activity; that on the contrary they seem to attract the glance of divine benignity; and that on the other hand no barriers shut out from the soul the gentle rays of God's grace more effectively than the huge vaporous empty cloud-bulks of vanity and self-sufficiency.

48. *For behold from henceforth all generations shall call me blest.*—Elizabeth had but just now called Mary blest. But presently, since the mystery of the Incarnation has for the first time externalized, not only Elizabeth, not only the Jews, by the mouth of the woman who cried out to Jesus: "Blest is the womb that bore Thee, and the paps that gave Thee suck!" but all men shall have reason to praise the humble maiden of Nazareth for that which God had done for her and, through her, to them. Mary's vision does not restrict the sharing of

salvation narrowly to the children of Abraham according to the flesh. Rather her comprehensive glance embraces the whole earth, and sees its countless successions of nations coming like waves of the sea and breaking in happy glorious worship at the foot of the throne on which she has been set by the dignity of her Son, whom she gave to be the Saviour of the whole world.

Nor may Mary's prevision of her apotheosis give rise to doubts concerning her humility. In a similar manner some of the Saints of Christianity were later granted by God a foreknowledge of the honor they would receive even upon earth after their death. Thus St. Philip Benizi, during his last days, at Todi, was heard to murmur to himself: "I thank Thee, O Lord, that this is my resting place for ever and ever" (Ps. 131 : 14), foreseeing that, despite all efforts to remove it, his body should always rest at Todi.[7] St. Felix of Cantalice, likewise, had revealed to him "the veneration which would be paid to him after death, and was shown various little details which would accompany the cultus, each one of which was verified".[8] Similarly Sœur Thérèse de Lisieux, the "Little Flower of Jesus", promised a mystical rose-shower of favors to follow her death.—Thus Mary too, without violence to her humility, could express a prevision of her glory. For, true humility is but the appreciation of one's real status before God, implying not the denial, but the reference, of all excellence, to Him who gave it.

49. *For He that is mighty hath done great things to me.*—"The Mighty One" was one of the appellations for the Divinity, current among Hebrews. "There is none strong like our God," Anna had exclaimed in her canticle (I Kings 2 : 2), whose words are so often paralleled by Mary. And truly in Mary had God shown most eminently His power. For, as St. Augustine sums up: "It was a great thing that a virgin should conceive a child without the coöperation of man; it was a great thing that she should bear in her womb the Word of the Father, clothed in her flesh; it was a great thing that, whilst she acknowledged herself His slave, she became the Mother of her Maker."

[7] Soulier, *Life*, p. 463.

[8] Kerr: *A Son of St. Francis*, p. 186.

49. *And holy is His name.*—The particle "and" here again has the force of "for, because". The Lord has done "wonderful" things to Mary in preparation for her becoming Mother of the Word, "because He is holy".

Praising God by a litany of His attributes Mary now considers His sanctity, as Anna, too, had sung: "There is none holy as the Lord is!" (I Kings 2:2), and as Isaias who had heard the seraphic triple thunder-chord, "Holy, holy, holy, Lord God of armies!" concluded: "'Holy One' is His name".

This characteristic of God has indeed been manifested in the Old Testament, where the Divinity is spoken of as a refining fire that purges away all dross and base metal, and smelts out pure silver, the symbol of sanctity (Is. 1:25). But far more brilliant was the manifestation of divine sanctity in the Incarnation. The latter is the source of all earthly sanctification. The shadow-rites of the Ancient Dispensation had all their efficacy from the Incarnation foreseen. The marvellous sacramental system of the New Law, flowing from and centering around the Eucharist, receives its whole life and vivifying force from the God made man through Mary's mediation. Through God's sanctity came Mary's holiness, and through Mary's holiness comes each man's sanctification.

50. *And His mercy is from generation to generation, upon them that fear Him.*—Turning her prophetic vision from the operations of the Divinity in herself, Mary next views appreciatively the activity of God in the world at large, to make it conform to His sanctity. She observes that the keynote of this activity is "mercy", loving-kindness. Again she fairly paraphrases the Psalmist's "The Lord's mercy is from eternity to eternity, upon them that fear Him" (Ps. 102:17). From the unbeginning beginnings of His existence God has poured out the rivers of His love upon His creatures; even when they fell He had already decreed to save them by His greatest mercy, the Incarnation. And the fruits of the Incarnation continue to be brought forth during the ages subsequent to Christ, and will persist in glorious happiness down through the endless reaches of blissful eternity. Thus truly is God's mercy "above all His works".

But the multifarious mercy of God, especially as manifested in the Incarnation, is communicable to those alone who co-

öperate therewith; who set no opposition to its activity, but, imitating Mary, acknowledge their truly needy condition before God, reverence and fear Him. For, as the Wise Man says, "The fear of God is the beginning of wisdom."

51. *He shall wreak might with His arm.*—Though the keynote of God's activity in the world is, as Mary had just expressed it, mercy, charity, yet a large portion of the world, not imitating Our Lady, has, is and will be, because of the Fall, opposed to God and His endeavors to make it correspond to His sanctity and to its own proper end, His glory. Consequently, God's activity therein will largely take the form of a judgment of, a battling against, a destruction of, principles and persons adverse to Himself or to His equivalent representative organizations, the Kingdom of Israel under the Old Dispensation, and under the New, the Kingdom of God, the Church. "For judgment," said Christ later, "am I come into the world, that they who see not, may see; and that they who see may become blind" (John 9: 39): "This is the judgment: because the Light is come into the world, and men loved the darkness rather than light, for their works were evil" (John 3: 19). And this struggle between the spirit, principles, of God and the spirit or principles of the world, is as old as humanity itself and persists therewith. "If the world hate you," said Christ later to His disciples, "know ye that it hath hated me before you. If you were of the world, the world would love its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 18-19).

Although the original text has the past tense in the four distichs composing this section, it is not necessary to conclude that Mary's thought therein was occupied solely or even chiefly with the mighty wonders God had wrought in the past for His people Israel. Her words are perhaps rather to be conceived as vividly prophetic of the future Providential battles for the Church. In Hebrew prophetic writings the past tense is often used to express the intensity of realization of accomplishment of future events as seen in vision.

Mary may have wondered on her way to Elizabeth, as she beheld everywhere the legionaries of mighty Rome, how the latter part of the angel's announcement might be brought about:

The Lord shall give unto Him the throne of David,
His father,
And He shall reign in the house of Jacob forever,
And of His kingdom there shall be no end.[9]

Then followed Elizabeth's inspired assurance: "Blest art thou that hast believed, because those things shall be accomplished which were spoken to thee from the Lord." So now Mary is herself given a vision of God's power accomplishing His will against apparently insurmountable difficulties, and she in turn cries out prophetically: "He shall wreak might with His arm!" . . . Perhaps she had in mind the judgment-theme of Isaias (51:9-10):

Arise, arise, put on strength, O arm of the Lord!
Arise as in the days of old, in the ancient generations!
Hast thou not struck the proud one,
And wounded the dragon, old Egypt?
Hast Thou not dried up the sea,
The waters of the mighty deep?

But more probably it is not so much God's wondrous deeds of old that Mary is recounting: she is rather chanting the battle-cry of the earth-long war foretold by the prophecy of Genesis (3:15): "I shall put enmities between thee [the devil and his world-spirit] and the woman, between thy seed and her seed". This struggle was now to enter upon its final crisis, whose end would be the victory of Mary and her seed, Christ her Son physically, and the children of God her children by divine adoption: "She shall crush thy head".

51. *He shall scatter the proud in the conceit of their heart.* —The verb here used for scatter means literally to disperse or blow about chaff in the wind. Now indeed was at hand the One of whom Elizabeth's son was later to say: "There shall come one mightier than I . . . whose fan is in His hand, and He will thoroughly cleanse His floor; the wheat He will gather into His barn, but the chaff He will burn with unquenchable fire" (Luke 3:16-17).

The proud ones of earth are here placed categorically for all those opposed to God, according to the constant axiom of the

[9] Luke 1:32.

Scripture: "The beginning of all sin is pride" and "the beginning of the pride of man is to apostatize from God" (Ecclus. 10: 14). Thus also "before destruction the heart of man is exalted; and before he be glorified it is humbled" (Prov. 18: 12).

In one sense this distich of the Magnificat might apply particularly to the Pharisaic element then predominant in Jewry. Apparently the Scribes and Pharisees were full ears of corn in the great harvest field of the Jewish nation. But the winnowing which would ensue upon Christ's three years of preaching, would show that their seemingly fruitful ears were not filled with the valuable grains of good works, but bore only the empty chaff of vain ostentation.

In the other, more universal sense, the signification would be that God would bring to naught the adverse schemes of the proud powerful ones of the world, according to the Psalmist's prophecy:

> Why have the Gentiles raged
> and the peoples thought vain devisings?
> The kings of the earth stood up
> and the princes met together,
> Against the Lord and against His Anointed . . .
>
> He that dwelleth in Heaven shall smile at them,
> and the Lord shall laugh them to scorn.[10]

53. *He shall hurl the mighty from their thrones, and shall exalt the lowly.*—Here Mary seems to allude directly to a passage in one of the deuterocanonical books rejected by Protestants. For, the Son of Sirach says in Ecclesiasticus (10: 17): "God hath overturned the thrones of proud princes, and hath seated the meek in their stead". The principle is enunciated that all power and even all human glory is from above; that no man should deceive himself into thinking they are due his own merits. Woe then to the man who in vain self-deception, like the arrogant servant of Christ's parable, uses his talents and the power entrusted to him, not for the glory of his Master, God, but for the advancement of his own selfish ambitions, to acquire riches, pleasure, renown! And woe yet more to the nation which as a moral unit, in pride of power, dares

[10] Ps. 2: 1, 2, 4.

to neglect or, worse still, outrage the plans and decrees of God's providence! Let such look at the mournful procession which passed before Mary's mind at the words quoted: the figures of a Pharao, of a Sennacherib, of a Nebuchodonosor, of a Holophernes, of an Antiochus: the march of the world-ruling empires of Egypt, Assyria, Babylonia, Macedon; the rise and fall of opulent Tyre, strong Samaria, self-complacent Jerusalem—each of them a mute witness to the truth of Isaias's (26: 5-6) words for all ages:

> He hath bowed down them that dwelt aloft;
> the high-towering fortress He hath laid low.
> He hath tumbled it down even to the ground;
> He hath hurled it even into the dust.
> He hath trodden it with His foot,
> with the feet of lowly ones, with the feet of the poor!

Yea, "with the feet of lowly ones, with the feet of the poor".—"He shall exhalt the lowly!" Gideon, of the least of the families of Manasses, became Israel's saviour with a little chosen band; Jepthe, hated and an outcast, became a prince among the Hebrews; David even was so insignificant that his father had not thought of him. The tiny people of the Jews, far behind the heathen nations in world-culture, civilization, was chosen by God to become the recipient and custodian of His sublime revelations; out of it was to come the Saviour of the world. "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!" exclaims the Apostle. "The foolish things of this world hath God chosen that He may confound the wise; and the weak things of the world that He may confound the strong, and the base things of the world and the things that are contemptible, hath God chosen, and the things that are not, that He might bring to naught the things that are,—that no flesh should glory in His sight" (I Cor. 1: 27-29), but that rather "he that glorieth may glory in the Lord" (Jer. 9: 23).

53. *He shall fill the hungry with good things, whilst the rich He shall send away empty.*—The Virgin now varies her metaphor, and compares God's providential world-government to the dealings of a father of the house dividing his goods.

Or perhaps she is only following more closely her model, the canticle of Anna (I Kings 2 : 5-8) :

> They that are filled, hire themselves out for bread,
> whilst the hungry take their ease.
>
> The Lord killeth—and bringeth to life;
> hurls into the depths—and lifts on high.
> The Lord maketh poor—and enricheth,
> bends down—and raises up,
> Exalts from the dust the mean
> and lifts the needy from squalor,
> To make him to sit with nobles,
> to have room on the throne of honor.

Israel in Egypt was poor and hungering for freedom, and God fed it and gave it strength against its enemies, whilst the pride and wealth of Egypt and Canaan found not favor in His sight. Then the Gentiles were hungering after the truth of revelation, and it was taken from the boasting, self-righteous Jews to whom it had been first entrusted: they were left empty-handed, without altar, without priest, without sacrifice, and the true religion was given to the Gentile nations. Lastly, it is the poor, the needy, the humble, that receive most abundantly God's sacramental graces, which are true riches,—whilst the haughty, the powerful, the wealthy, are left to gaze upon the iridescent but empty bubbles of earthly pleasures or the praise of men.

54. *He shall again receive Israel His Servant, being mindful of His mercy.*—Mary is an Israelitess, and her perfect soul glows with fervent patriotism for her own race. Therefore is she now, in one sense, jubilant that the greatest mercy of God, the Incarnation, affects first of all her own people, the Jews. But she at the same time emphasizes that it is through gratuitous favor, and not through any merits of its own, that the Hebrew race has been chosen for this signal honor.

54. *As He promised to our fathers.*—This, as clearly shown in the original text, is a parenthetic clause, not in apposition with the following "to Abraham and to his seed". Therein Mary calls attention to God's fidelity in the fulfillment of promise and prophecy.

To the great ancestors of the Hebrew people Yahweh had again and again promised that from them would be descended

the Saviour of the human race. Thus to Abraham it was said at various times: "Through thee shall all the kindred of the earth be blest" (Gen. 22:18). Almost identical in wording was the promise to Isaac in the great Ladder Vision: "Through thee and thy seed all tribes of the earth shall be blest" (Gen. 28:14; see also Gen. 26:4). A Psalmist proclaims: "The Lord hath sworn truth to David, and will not make it void: 'Of the fruit of thy womb I will set upon thy throne" (Ps. 131:11).

55. [*Being mindful of His mercy*] *to Abraham and to his seed, forever.*—Mary's patriotism is not the narrow chauvinism of the Pharisees, which would restrict God's favor to the Jews alone, and leave for the Gentiles only judgment and condemnation. Against this scornful and bigoted view was later raised the warning voice of the Precursor: "Boast not saying to yourselves: 'We have Abraham for our father'. For, I tell you that God is able of these stones to raise up children to Abraham" (Mat. 3:9).

No, Mary read in those venerable prophecies their universal and truest meaning, namely; that all children and friends of God are spiritual children of Abraham and share in the glorious promises made to that Patriarch. St. Paul was at pains later to elucidate this interpretation, according to which alone is fulfilled in its fulness God's promise to Abraham: "I shall make thee a father of many nations" (Gen. 17:4); "I will bless thee and I will multiply thy seed as the stars of Heaven, and as the sand that is by the seashore: Thy seed shall possess the gates of their enemies" (Gen. 20:17). Thus in his Epistle to the Galatians the Apostle of the Gentiles says: "It is written that Abraham had two sons: the one by a bondwoman; the other by a free woman. But he of the bond woman was born according to the flesh, but he of the free woman [Sara] was by promise. . . . Now we, brethren, as Isaac was, are children of the promise". And "that Jerusalem which is above [in heaven] is free, which is our mother" (Gal. 4:22-31). "Know you therefore that they who are of faith, shall be blest with faithful Abraham. . . . That the blessing of Abraham might come on the gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith".[11]

[11] Gal. 3:7, 9, 14; see also Rom. 4:9-24.

Thus Mary, as she had previously visioned God's judgment activity and power in regard to those of the world who oppose Him, now sees and proclaims the immense extent of His mercy and goodness activity in regard to all who are members of His great spiritual family, the Church—New Testament children of Abraham. For now was about to take place the receiving back of the scattered spiritual descendants of Abraham, the founding of the new, universal reign of Israel, foretold by Isaias in the magnificent Rhapsody of the Kingdom Renewed:

Thou, O Israel, my Servant, Jacob whom I have chosen,
the seed of Abraham, my friend;
Thou whom I have caught up from the ends of the earth,
whom I have called from the corners thereof. . . .
Fear not, for I am with thee; be not dismayed, for I
am thy God.
I have chosen thee, therefore will I help thee; I
shall hold thee up with the hand of my Just One.
Behold all that fight against thee shall be confounded and
put to shame;
They that plan against thee shall perish and come to naught.
For I, the Lord thy God, will take thee by the hand
and say to thee: Fear not, I will help thee!
Be not afraid, thou worm of Jacob, ye men of Israel
that are dead!
I shall aid thee, saith the Lord, and thy Saviour is
the Holy One of Israel.

Behold, I shall make thee a new sharp-toothed threshing
wain,
Thou shalt thresh the mountains and beat them small,
thou shalt make the hills as chaff.
Thou shalt fan them and the wind shall carry them away,
and a whirlwind shall scatter them.
The needy and the poor seek waters and there are none;
their tongues are parched with thirst.
I, the Lord, will hear them; I, Israel's God, will not for-
sake them.
I will open rivers in the high hills, and fountains
amidst the low valleys;
I will turn the desert into a pool, and the dry land into
streams of water.

I will plant in the wilderness the cedar, the acacia,
the myrtle and the olive tree;
I will set in the desert the fir, the elm and the box
tree together;
That all may see and know and understand
That the hand of the Lord hath done this; that Israel's
Holy One hath created it.[12]

Thus had Yahweh, by the mouth of Isaias, foretold and figuratively outlined the reconstruction of Israel into a universal kingdom of God, into which were to be gathered by preference the weak, the poor, the lowly, collected from the highways and hedges, from the obscure corners of the earth, yet all children of Abraham by the same faith which made that Patriarch receive the Promises. Through them God shall paradoxically triumph over the proud and powerful rulers of the world, and, whilst the latter shall be afflicted with spiritual poverty and want, the former shall be enriched with exceeding heavenly wealth and fertility: the Gentile world, formerly a spiritual desert, shall be flooded with rivers of graces, and the souls of the heathen shall flourish and grow up into beautiful trees of divers kinds in this new earthly paradise, and no one beholding it shall be able to deny that all this has been wrought by the wondrous mighty hand of the all-merciful God.

It is the beginning of the realization of this promise, then, that Mary celebrates in her Canticle, the Magnificat, and it is this accomplishment at hand that she sums up in its closing jubilaton: "He shall receive again Israel, His Servant, being faithful to the promises made of old, to extend His loving kindness to all the spiritual descendants of Abraham, forever."

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[12] Is. 41: 8-20.

THE PRIEST, THE SCHOOL, AND MODERN PEDAGOGY.

THE good work accomplished by our teaching sisterhoods and brotherhoods needs no emphasizing. To their unflinching sacrifice the vitality and vigor of the Church in America is in no small measure to be attributed. In the words of the late Archbishop Spalding, "The greatest religious fact in the United States to-day is the Catholic school system maintained without any aid by the people who love it".

Our pride in the achievements of our parochial schools does not blind us, however, to the fact that there are doubtless many phases of their work susceptible to improvement. The ones who seem most keenly conscious of this fact, and most eager and grateful for suggestions of improvement, are happily the sisters themselves.

Moreover, every priest who has the responsibility of a school is anxious to further their work to the limit of his ability, by enabling them to utilize all that is good in modern methods of pedagogy. He realizes that his school stands or falls not only by the results obtained in the ordinary branches of the curriculum, but above all by those obtained in the study and practice of religion, without which Catholic schools have no reason for existence. Besides the priest himself is a teacher —of religion at least. Consequently he cannot afford to ignore anything that may make his work more efficient and redound in larger measure to the salvation of souls.

Is it possible then to increase the general efficiency of the work of our parochial schools, and if so, in what manner? In answer to this query, the following suggestions are submitted.

I. The Use of Effective Technique.

The effectiveness of teaching any subject is conditioned by the utilization of proper methods. In other words, knowledge of the subject matter alone is not sufficient. Something must be known also of the *terminus ad quem* of the teaching operation, i. e. the pupil and the processes by which he assimilates new material. In other words, some acquaintance with the laws of learning must be had.

The law of apperception formulated by Herbart that we learn the new only in terms of the old, that it is impossible to

assimilate new material except by associating it with material already in the mind, has received wide recognition in the development of teaching methods.

The work of Froebel and especially of Pestalozzi has given us a deeper insight into the manner in which the presentation of subject matter must be adapted to the minds of children if it is to be really assimilated by them and to arouse the proper mental associations instead of remaining on the outside, as so many barren verbal phrases. Herbart, Froebel, and Pestalozzi have shown that the old traditional conception which regarded the mind of the child as a miniature or vest-pocket edition of the adult mind, is without foundation.

While the child mind differs radically from the adult in many ways, in no respect is this fundamental difference more strikingly evidenced than in its mode of learning. Unlike the adult, the child is almost completely dependent upon his senses as the media for the transmission of knowledge. Formal abstractions cannot be grasped as yet. But the same thought or idea when presented through the media of pictures, symbols, actions, or other sensory data will be found quite capable of comprehension. The success which attended Pestalozzi's introduction of the so-called " object lesson " wherein more generous use is made of actual objects instead of relying upon mere verbal descriptions thereof, offers sufficient corroboration of the above truth.

It is pertinent to note here, by the way, that the methods obtaining on the whole in the public schools of the United States at the present time are dominantly Pestalozzian in character.

The failure to recognize the validity and fruitfulness of these contributions, or simple ignorance thereof, is doubtless the cause of a tremendous waste of time and energy besides being the source of much discouragement and despair to many a teacher, to say nothing of the anxious heart throbs and headaches of the little children, who are the greatest sufferers.

THE BALTIMORE CATECHISM, FOR INSTANCE.

Take, for instance, the ordinary form of the Baltimore Catechism which is placed in the hands of little children. It is a good illustration of a bad failure to recognize one of the

most fundamental of all the laws of the teaching process—the necessity of adapting formal abstract matter to suit the mode of learning of the child mind. The technical theological abstract terms with which the mature theological student is obliged to wrestle for many years in an effort to gain the mastery, are offered practically unchanged as the food for little children. Witness such terms as *transubstantiation, incarnation, redemption, omnipresent, Eucharistic species, propiatory sacrifice*, etc. in practically every child's catechism. As well ask the child to swallow a mountain of granite rock as to ask him to assimilate such terms in a vital manner. True, under sufficient external pressure, he may reproduce them in *memoriter*, parrot-like fashion. But they are dead and meaningless to him, nevertheless; because they can be associated with none of the living content of his mind.

In the violence it does to the child mind, in its complete disregard of some of the simplest and most certain findings of educational psychology, this Baltimore Catechism is almost barbarous. It has probably done as much as any single cause to render nugatory the effort to impart a vital knowledge of religion to little children. Whatever has been accomplished in the teaching of religion has been achieved not because of this form of catechism but rather in spite of it—because the teacher disregarded the formal abstract language of the book and presented the matter to the children in language they could understand.

But when this catechism is placed in the hands of pedagogically untrained adults and they adhere to it literally in teaching Sunday-school, there results a comedy of errors—comical or tragical enough, depending upon the viewpoint—to make the angels weep. It is interesting to note, however, that the realization of the gross ineptitude of the present form of the Baltimore Catechism has induced the faculty of pedagogy of the Catholic University of America, as well as many other priests and nuns, to prepare other manuals wherein some recognition is given to these basic principles of pedagogy in the teaching of religion. It is to be hoped that their rapid dissemination will cause the present barbarous form to become soon a relic of the past.

The above instance serves to illustrate moreover the growing consciousness of the need of utilizing more fully the certain findings of modern pedagogy to render richer and more effective the work of our devoted sisters.

PEDAGOGY IS NOW BASED ON FINDINGS OF SCIENCE.

Besides the revolution in methods of teaching effected by Pestalozzi, Froebel, and Herbart, there have been other contributions made in the past score of years which have placed pedagogical procedure upon a definite scientific basis. The studies of Meaumann and Ebbinghaus in Germany, and of Binet and Simon in France, of Thorndike, Dewey, Bagley, and Judd in America, to mention only a few of the outstanding ones, have given us a wealth of psychological data concerning the various phases of the educative process which enables us to base our educational procedure not on the old *a priori* speculative hypotheses, but on definite, empirical, factual evidence, experimentally tested and verified. Accordingly, there has been erected on such a basis a technique of educational procedure which utilizes the rich mass of data to render the teaching of the various branches more fruitful and effective. There has been effected a differentiation of method in accordance with the character of the subject matter and the varying stage of the pupil's mental development.

The tremendous difference in the technique employed by modern engineers in erecting a bridge across a large stream and that employed by the bridge builders of two centuries ago, is probably not much greater than the difference in the technique employed by the pedagogically well trained teacher of to-day and that of her co-professionist of the eighteenth century.

There is no wisdom in endeavoring to minimize the usefulness of this technique. Its importance is one of the outstanding lessons of the war. Sometime ago, Mr. McNary, formerly connected with the U. S. Shipping Board, disclosed the crisis that was reached in the ship-building industry at Hog Island during the war. An army of untrained men was rushed there to increase the output of ships. The experienced artisans, though capable themselves of building a ship, proved unable in the short time available to instruct the new men in

this complex process. Accordingly a number of men trained in the technique of instruction were procured. They carefully analyzed the work of the artisans, dividing it step by step into its chief, constituent, single operations. Lesson plans were worked out for each of these steps so that it became possible for new men to master in a short time the complete process. Through the work of these educational technicians the output of ships was enormously increased.

The day has passed when we can smile at these developments and regard teaching in the same light as farming was so long considered—as something which any untrained person could do. An attitude of this nature only reveals that the person has taken neither the time nor the pains to investigate whereof he speaks.

So important and essential for effective teaching is a knowledge of these matters that the appointments committee of the University of Illinois, for example, will refuse to recommend officially any of its graduates for any teaching position who has not had at least these two courses—one in the fundamental psychological principles underlying the educative process, and the other in educational technique or methods. Moreover, by virtue of the recent Certification Law in Illinois these two courses are required before a first-class certificate will be given to a public school teacher. Other states have similar requirements. This is likewise found among the requirements of the North Central Association of Colleges.

How much of this body of pedagogical data has filtered through into our teaching sisterhoods? That is, of course, difficult to answer. Some of the more progressive orders seem to have reached out and availed themselves of generous portions of these findings; others appear to be largely in the *status quo ante*. Burdened with a great and pressing work, and hampered by lack of adequate numbers and other circumstances beyond their control, our sisters have on the whole lacked the opportunity to acquire it. The writer regards the devising of ways and means whereby, despite the pressure of many duties, the body of educational data may be made readily accessible to all the sisters, as one of the problems that now press earnestly upon us for solution. To outsiders we cannot possibly offer the excuse of too many duties for failure to keep

abreast of the latest developments in the teaching science. The Catholic Sisters College at Washington is doing a great and a pioneer service in presenting these findings to representatives of various sisterhoods. The one institution can scarcely be expected, however, to leaven all the sisters of the country.

There is a need likewise for summer schools which should be so located as to render the greatest service to the greatest number. Here the sisters could come for a month or two, to learn from experts the latest developments in the various phases of the teaching art. While lectures on historical, economic, and sociological topics might well supplement the main curriculum, the dominant stress should be placed upon the courses which bear directly upon the solution of the problems which confront the sister in her daily task.

The shift of emphasis from the trite platitudes concerning the much overworked aims, ideals, and "philosophy" of Catholic education—the essentials and non-essentials of which every sister has heard *ad nauseam*—to the concrete, detailed, specific findings of the experimental science of pedagogy, which may be utilized to render their actual teaching more fruitful and effective, would doubtless be a welcome change to many weary nuns. Less abstract theorizing and more attention to the specific problems which face the teacher in her daily work, is the order of the day. The exemplification, for example, of the mode of administering standardized tests, the scoring of the papers, the analysis of the results, the consequent diagnosing of the specific weaknesses of the class, the comparing of the averages of the class with the established norms, the use of mental tests as an auxiliary device for the proper classification of pupils, the determining of the Intelligence Quotient on the twofold basis of the pupil's mental and chronological age, the vitalizing and modernizing of fossilized and anachronistic curricula—these and kindred topics constitute the very backbone of the courses in public normal schools and colleges of education at the present day. They seem to have "arrived", however, in only a comparatively few (and those the more progressive) of the institutions or summer schools wherein our nuns receive their pedagogical training. Yet this is the body of data which should be taught. These are the facts in which the sister is interested, and for which she hungers—the facts which will make her teaching more vital and effective.

To present this rich body of data successfully requires not eloquent speakers, but men or women who are thoroughly trained in these various phases of pedagogical science, and who are up-to-date in their grasp of the great mass of recent developments. Only unmistakably competent experts should be procured as instructors, for the best is none too good for our devoted sisters.

II. Greater Utilization of Modern, Standardized, Educational Tests, Scales and Measurements.

Not only has there been development in methods of teaching, but great progress has been made in measuring the products of the teaching. Nothing is more inaccurate or unreliable than the measurements secured by the present form of ordinary written examinations. The judgment of teachers varies too widely concerning even a single paper. Thus, Starch of Wisconsin University, sent facsimile copies of an actual examination paper in plane geometry to teachers of geometry in the North Central Association. They were requested to grade it accurately. The marks assigned by the 116 teachers who returned the paper ranged from 28 to 92. Forty-seven teachers gave it a passing mark, while 69 others thought it was not worth passing.

This has been duplicated for every subject in the curriculum. These investigations have revealed the unreliability of the present marking system and have shown the need for more reliable measurements of the progress of pupils. Some cities and a few dioceses seek to secure this by sending uniform examination papers from a central office. This is really not effectual, however, since the degree of difficulty of the question is not scientifically determined nor the scope for the subjective evaluation of the answers eliminated. The only accurate means at the present are the modern standardized tests, scales and measurements. Many of these not only measure the pupil's general efficiency in a given subject, but they diagnose his weaknesses, allowing instruction to be applied where it is most needed.

In many states, Bureaus of Educational Research have been established, having among other functions that of rendering the findings of research available for the teacher in the school-

room. Information on any problem in which the teacher is interested, for example, methods of scientific testing, administrative devices for the handling of accelerated and retarded pupils, direct methods of teaching foreign languages, bibliographies on any particular topic—such information is given gratuitously to the teachers of the state. In Illinois, the Bureau of Educational Research, upon application being made, agreed to extend the same services to the teachers in the parochial schools as well. Many of the sisters have already availed themselves of this opportunity and have derived great benefit therefrom. It is quite probable that the Bureaus in other states would, if requested, offer similar valuable assistance.

III. Establishment of Teacher's Meetings.

The isolation and seclusion in which each convent immures itself from all intercourse or exchange of educational thought and ideas with other convents in the same city is without parallel in the public school system. There the custom obtains of holding teachers' meetings, weekly, bi-weekly, or monthly. The teachers discuss in a free, informal manner, their problems, their methods of solving them, as well as new developments in their art. Such a friendly interchange of thought and views, the demonstration of model lesson plans, the exemplification of new technique, etc. would doubtless greatly stimulate the sisters. Educational experts could be occasionally procured to lead the discussion and to solve proposed difficulties. By pooling their experiences each individual would be made the richer. Young and inexperienced teachers would profit especially, though none would be without gain.

Indeed the possibility of making a great and invaluable contribution to the development of educational technique is open to the sister who is progressive and alert. That opportunity lies in the compilation of a book of specifics in educational technique. Just as the physician has his book to which he may refer to ascertain the specific remedy for a specific disease, such as quinine for malaria, so the teacher should have a collection of the best specifics in educational technique to solve specific difficulties. Thus, some teachers have developed a very capable technique for the teaching of fractions, others for the teaching of the capitalization in spelling, and so on.

The compilation of the best technique for the handling of such specific problems as worked out by the ablest and most experienced teachers in all the sisterhoods would constitute a real contribution to modern pedagogy. It would be certain to attract the attention of all public as well as parochial school teachers. Instead of allowing the individual teacher to work out almost unaided her own pedagogical salvation, as is now so largely the case, it would render immediately available for her the rich fruition of the right thought and study and experience of the best minds in all the sisterhoods. True, this result might be somewhat iconoclastic, if not actually fatal, to the traditional procedure of each order scrupulously guarding its particular technique in the handling of certain educational problems, and under no circumstances of sharing its specific points of vantage with the sisters who are so unfortunate as to belong to a different rule.

The suggestion might, therefore, be offered that in every town or city where there are two or more convents, meetings be held bi-weekly for an interchange of views and a discussion of common problems and recent developments in their art. Even in rural communities where they are not too widely distant, the sisters would probably be glad to come together occasionally, perhaps monthly. From these local meetings it is very probable that there would eventuate the holding of an annual institute for all the sisters of the diocese.

IV. Reading Circle Lists.

Lists of the best recent books on educational problems, reports of investigations, articles in educational magazines, should be circulated among the teachers. Résumés of these various works and studies might be presented at reading circle meetings held for the purpose, or at the teacher's conferences outlined above.

V. Attendance at County Teachers' Institute.

The suggestion is offered that attendance by all the sisters, as well as by the respective pastors at every institute for the teachers of the county, will be stimulating, instructive, and profitable. Their presence is always desired and would have a wholesome effect. It would bring them in touch with the

standards prevailing in the public schools in their community. If the interest which the pastors and sisters manifest by their attendance at these institutes would result in invitations to the pastors to address the assembled teachers of the county on, say, the aims and ideals of the parochial schools, they could render invaluable service to Catholic education by their effective dissemination of such information where it is most needed.

VI. Closer Inspectional Touch.

The writer put the question which forms the topic of this paper to Mr. H. A. Hollister, the High School Visitor, whose headquarters are at the University of Illinois. With his assistants he inspects and passes judgment on all the high schools of the state, public or private, which seek to be accredited to the University of Illinois. His work brings him in contact with the teaching orders in the state. He ventures this suggestion. A closer and more systematic visitation of the work of the various teachers by the superioress in charge would doubtless serve to eliminate defects which are occasionally found. Wide differences in the proficiency of the methods of teachers in the same school are sometimes observed.

The schools wherein is displayed a uniform, high level of teaching methods, reports the High School Visitor, seem to be those which are favored with a close inspectional touch by the superioress in charge. In the judgment of this experienced schoolman, teachers' institutes, reading circles meetings, and similar conferences, while profitable indeed, can never dispense with the necessity of inspection of the actual teaching. Here the superioress can descend from the generalizations more or less necessary in the teachers' meetings, to point out in a kindly, sympathetic manner, particular points of weakness in the individual teacher's method with specific suggestions for improvement.

A practice which has spread to many of the orders is the custom of sending out community inspectors, who visit the classrooms of the members of their order, offering suggestions based upon their observance of the individual's teaching, and giving professional advice and counsel of the highest value.

This practice is worthy of our strongest commendation and it is hoped will soon become general.

These are some of the more important suggestions which have occurred to the writer in answer to the query which constitutes the topic of this paper. Underlying all of them is the conviction, arrived at by a first-hand study of the facts, that a more generous utilization of the definite specific findings of the modern science of experimental pedagogy would render the methods of teaching in our parochial schools even more efficient. The patient study, the keen analysis, and the experimental investigations of the various phases of pedagogical procedure by large numbers of well trained scholars, particularly during the past decade, have not been without results. They have produced a technique for the teaching of the various subjects, more scientific and refined methods of measuring the pupil's proficiency, besides many administrative devices and teaching "tools" which the teacher can afford to ignore only at the expense of greater efficiency. Their utilization yields not only better results for the puipls, but greater satisfaction to the teacher. The plea here is for the acceptance not of mere pedagogical theories, but of *demonstrated* facts.

The children of this world have the reputation of being wiser in their generation than the children of light. Yet one need not stress their wisdom overmuch. But every priest who realizes fully the importance of our Catholic schools, and the troublous days that may be ahead, ought to discriminate intelligently between the mere fads and that which is really worth while in the newer methods of education. Thus only will his school reap the full benefit, as it should, of the *nova et vetera.*

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LANGUAGES IN PREPARATORY SEMINARIES.

THE question whether or not the course of studies that we have followed with little deviation for generations gives the best possible results under present conditions, has been discussed at educational conventions of late, and answered in various ways. It will not be amiss to offer some further suggestions.

It may be presumed at the outset that the purpose of a preparatory seminary is chiefly threefold: (1) to give the student at least the foundation of a liberal education; (2) to carry him through such branches as are necessary to the prosecution of his studies in philosophy and theology; (3) to carry on, as far as it is possible at that stage, the work of equipping him for the practical duties of the ministry. While the curriculum of the higher seminary is concerned almost exclusively with the technical studies required by his sacred calling, the years leading up to it are devoted to what we are wont to regard as general education. Even though we insist that in those early years the practical is secondary, that formation must dictate the character of the work to be pursued, we can surely agree upon the advisability of combining the two whenever possible, and thereby giving preference to any branch of study of real practical value, provided it can be used with equal force as an instrument of intellectual development.

Suppose we take one more look at the time-honored place of college studies from this point of view. At no time in history has the Church of any country been face to face with the problems which confront us in America and which arise from the multiplicity of languages spoken by the faithful here. There are pastors in this country who, in order to provide for the spiritual wants of all the people within the limits of a single parish, would need to hear confessions in fourteen or fifteen different tongues. The impossibility of meeting the situation must mean incalculable loss to the cause of God and immortal souls.

Then it must be remembered that many thousands of those whom we call foreigners come here possessed of a simple, earnest faith and need only the opportunity to persevere in it with fervor. Very often this opportunity cannot be given them.

Nor was it always necessary that they should be given priests of deep and varied learning, of business capacity, of tact, of vigorous influence; any priest in good standing speaking their language could easily be instrumental in saving hundreds from error or negligence. From the point of view of tangible results is there anything in the program of preparatory seminaries deserving more urgent attention than this? The time which a college boy has been required to spend on Greek alone should suffice to give him a highly serviceable acquaintance with at least two modern languages.

Allow me to say in passing that there seems to be something radically wrong from the outstart in our method of teaching the modern living languages. The case is almost unknown of a pupil learning to speak a language in one of our colleges. We accept this condition as inevitable. There are schools everywhere pursuing different systems in this line of endeavor and giving results in one-fourth the time we devote to these branches. Students of average ability in our colleges, many of them of more than average ability, attend classes in French or German three, four or five years, and at the end not only make no pretence of speaking the language, but never dream of attempting a letter to a French or German friend, nor imagine they should read a French or German newspaper with facility. To get through a certain number of grammar exercises and *translate* a page or perhaps a paragraph or two for each successive class usually measures the extent of their achievement. A straight case of failure to accomplish because of failure to attempt.

Unpardonably radical as it may seem, I shall dare propose doing away with Greek in order to give place for the study of such foreign languages as would be of practical service in the ministry. Hundreds, thousands of our clergy have distinct recollections of a laborious if not distasteful and uninteresting apprenticeship struggling with τυπτω or λυω, or Homeric dialects. What benefit from it all? In what way does it serve them in afterlife? The treasures awaiting them, stored up in the richest literature civilization has known, they never reach, of course. How many priests ever open a Greek author after Rhetoric year? Now and then we meet one who does and he is usually in the same class with the one we remember to have

conjugated the three voices of λυω without a halt and had all the exceptions in the third declension on the tip of his tongue: they both go through life bookworms.

Why continue this intolerable farce in our college work? "Oh", someone may say, "this is the method of drill which makes a man, gives him steadiness of habits, tries his patience, stimulates determination, makes him industrious, improves his memory," etc., etc. "Very true; but could not all these results be obtained in the acquisition of Polish, or Hungarian, or Rumanian? Does a language cease to have an educative value just because it will be useful in afterlife? Or does the farm-boy's race after the cows not develop his muscles as surely as the time spent on the quarter-mile track in the gymnasium?

Again, it is argued that Catholic institutions must continue the study of Greek because of the service it renders to the study of Sacred Scripture. In this respect it is of equal importance with Hebrew and Syro-Chaldaic and is entitled to the same attention. There will always be a goodly number looking to university degrees, post-graduate courses, and a life of study, to whom we may safely entrust both the interpretation and preservation of the original and traditional publications of the Sacred Text.

"But," says your professor who has learned to love Homeric metres and is quite sure that Plato's philosophical tenets are understood only in the original, "we could not think of leaving out Greek; you know we have always had it." Precisely; sentiment must have its place. Do not ask us to be guided by results. Just let us continue in the blissful enjoyment of the past. Seriously, I should like to ask our professor friend is there not always a danger of imposing upon pupils the very subjects in which we are personally interested, altogether forgetful of what it is that the pupil really needs. In one university of my acquaintance the president was a classical scholar and for some years had made a specialty of Latin and Greek epigraphy. Soon after his appointment epigraphy became a compulsory subject in the department of classics. His successor, who was at the same time professor of History, was writing books on archeology. Very soon epigraphy disappeared from the curriculum; but thereafter students who

wished to make a special study of History found nearly all their time given over to archeology and ethnology. And with similar instincts the Catholic professor of classics is disposed to argue that Greek was on the curriculum of colleges everywhere years before we were born; that the most learned men we have ever known were Greek scholars, and we ourselves enjoy Greek immensely—why then ask us to consider the results which all this yielded? Why distract us in our blissful and peaceful state?

Are we having adequate return for the time spent on Latin? Ordinarily it may be maintained that the seminarian who can use his text books in philosophy and theology to advantage and follow his class work during those six years has a familiarity with Latin quite sufficient for all the practical purposes of afterlife. When the preparatory institution has given him the capacity to read his seminary text books readily, its duty toward this branch of study may be considered fulfilled. Experience has taught us that in many cases something less is the actual result. When it is remembered that more than one-third of the time for six long years of a college course is given to Latin, one is tempted to suggest that there must be something visionary in the aspirations which govern the method of dealing with it. Why not abandon forever the hope that parish priests and assistants of the twentieth century will pass their leisure hours luxuriating in the literary beauties of Livy and Horace? If such has obtained anywhere or at any time in the past, what has been the profit to the interests of Holy Church? Should any of our clergy have time or inclination for Latin literature, why should it be absorbed in familiarizing themselves with the revellings of pagan authors? Few of us who are giving our lives to college duties can easily escape the rebuke which the late Canon Sheehan puts in the mouth of Geoffrey Austin. Looking back over life, his keen regret was not to have been introduced in college to the works of the Christian writers, to the exclusion, at least in part, of the literature of ancient Greece and Rome.

Every year and every week we spend a large proportion of our time teaching the class to write Latin prose. A certain amount of this is strictly necessary, especially in earlier years. Without that rather thorough drill provided for in more ele-

mentary text books, many students would not acquire due familiarity with the details of Latin syntax and idiom. No one could propose neglecting this. But of what value are all those exercises in Latin composition adhered to so scrupulously until the very last hour of a classical course? How much has your ecclesiastical student gained in any respect by those themes two or three or four times weekly? What power do they give him? What culture do they give him? You say he learns to write Latin—and if so, what of it? What use does a priest make of this accomplishment? One in twenty may be called upon to write a Latin letter or a Latin document at rare intervals; one in a thousand must do so frequently; and to provide for such contingencies every student in a preparatory college or seminary must squander, perhaps one-fourth or one-fifth of his time for five or six years. As a matter of fact those priests who have acquired a facility in writing or speaking Latin owe it not to paragraphs worked out in imitation of passages from Cicero or Livy, but to the classes in philosophy and theology in which Latin was the language spoken. It is very important that the ecclesiastical student should read Latin readily at the end of his preparatory course. Reading power is the object to be attained in a Latin course; let us understand this definitely; ability to read Latin, not ability to write it, is what will be of practical value, and this object is served but very feebly by an unending round of such exercises in Latin prose composition.

It will be contended, perhaps, that writing Latin should continue to receive a great deal of attention because of the mental culture acquired thereby. Are we quite sure of this? What form of culture does this training impart? It calls for very little exercise of the reasoning faculties. Many a student stands first in a Latin composition test who could never in a lifetime grasp Euclid's demonstration of the truth that "the angles at the base of an isosceles triangle are equal to one another". Many a student has carried off the prize in Latin composition who lacked reasoning power sufficient to follow the argument in Cicero's *Pro Milone*. Writing a presentable Latin paragraph or essay does not call for any intellectual effort; it is, in the main, a matter of memory and imitation. What type of character does such a training develop? A man who

never thinks for himself, because he has become habituated to letting others do that, his function being to do as they do and say, is just the product to be expected from a course of six or eight years in which memory and imitation exercises are the dominant element. Wherever that spirit has prevailed among what are considered the educated and cultured classes, where movements have become possible upon one or two raising a cry and enlisting the support of an unquestioning multitude, all the rest being willing to adopt a given course because their leader is willing, we shall generally find that the so-called education and culture have been acquired in the daily prosecution of tasks calling for no effort beyond what was possible through a good memory and a capacity for imitation. There are many who never think for themselves, because their college course was filled up with Latin prose exercises and mental pabula of that description. If we would turn out men of deliberate conviction, men who stand on principal because they are capable of grasping principles, men who would examine a case on its merits and be governed accordingly in their sympathies and in their support, men who will be above personal considerations and local prejudices and racial animosities, men who can be reasoned with, let us have a program of studies that call for an exercise of reason.

I have known children who spoke both French and English before commencing school, before the age at which it is ordinarily supposed we attain to the use of reason. No doubt in the days of Cicero, many children of six or seven years spoke both Latin and Greek with equal readiness. Are we to give seven or eight years in college to acquiring a facility which under other conditions children are in possession of before reaching the age of primary school entrance. I have met half-breeds in Western Canada who spoke English, French and Indian, all three without the least difficulty. They had never gone to school, but certainly with ordinary opportunities might have learned to read and write all three before the age of fourteen or fifteen. Moreover, this could be accomplished by minds incapable of making any progress in algebra or logic. What would have hindered those people, *mutatis mutandis*, from reading and writing Latin with perfect ease at the age of fifteen? And this is more than we accomplish in eight years of Latin prose composition.

Before passing to another topic I should like to propose the following subject for debate: "Resolved that the time spent upon Latin and Greek in our preparatory institutions deprives their students of literary training." Our curriculum does little or nothing to familiarize them with, to arouse their interest in, to give them a taste for solid reading in their native tongue. It may be interposed in retort that a priest's life should not permit much time for such occupation. No one doubts however that from every point of view, practical or otherwise, a certain amount of solid reading is commendable and no one fails to see the desirability of so occupying some of the time which otherwise would be given to newspapers and magazines. Is not the first purpose of an education to elevate the student's taste in this direction, to familiarize him step by step with the best specimens that the language affords, and thus to make use of the most direct means to give him a lasting interest in works of this kind? That for a number of years his studies should have been serious, though confined to other departments of learning, will not guarantee his attachment to the more serious works in English literature. On the contrary, that he has been made to scorn delights and live laborious days amid his Latin and Greek text books will not of itself arouse a keen interest in any other form of literature. As an exemplification of this, how few priests from the Atlantic to the Pacific read Newman or Brownson, notwithstanding their ten or twelve years of drill in studies requiring effort and application. Does this reflect upon their teachers? Why do they not read them? Clearly *because they were not brought up to read them.* If Newman and Brownson had been given a place in the curriculum on an equal footing with Cicero, Cæsar, and Homer, would not the result be different? If some of the hours upon hours and days upon days and years upon years in whcih we thumbed over Latin dictionaries, and memorized rules of euphony, and tried to recite endless exceptions to the rules for gender, and railed against the tediousness of Latin prosody and the increments in *a, i,* and *o,* had been devoted not to a mere cursory reading, but to a real serious study under a teacher's guidance, of those great classics penned by Catholic authors, going through them section by section, and paragraph by paragraph with all the thoroughness

we were made bring to bear upon the assigned thirty lines of Livy or Homer, does anyone doubt that Newman and Brownson would be intimate companions of many a pastor for the remainder of his days? There are laymen, lay Catholics, generally converts, who have never had the advantage of a college education and who are contsant readers of just such works as these, not because they are better students than it is our privilege to form, not because they are more highly gifted intellectually, but simply because some circumstance in earlier life or some associates turned their attention to these works. There is yet much to improve in the course of English literature attempted by our colleges and preparatory seminaries.

Old text books were a unit in defining English Grammar as "The art of speaking and writing the English language correctly," though in reality many a one has done both without giving any time to grammar studies. If nothing more than avoiding grammatical mistakes were accomplished in the study of grammar, a few weeks' course, sufficient to point out all the difficulties, would complete this portion of a school program. The business world and social world afford many examples of people whose conversation and correspondence satisfy all the requirements of the strictest syntax; several of these nevertheless never belonged to a class in grammar. The proper handling of this important branch of study undertakes something much higher and much more difficult. It is altogether an analytic process. Its exercises have to do not with the forms and inflections of words, but with the intricacies of thought which through their relations and correlations these words express. To analyze or parse implies essentially an understanding of the meaning of the sentence, a thorough grasp of the thought which lies beneath it. Students who have been drilled for years in the grammatical analysis of sentences usually prove capable of occupying themselves with what is abstruse and subtle and are thus best prepared to enter upon the reading of literary treatises which are learned and profound.

On the other hand nothing so marks the enervating tendency of present-day school work as the disposition to minimize the importance of grammatical analysis. As Cardinal Newman

says, "The student who proclaims his dislike for the study of grammar has found another way of saying that he does not like work." This is one branch of study in which there is no royal road to success. Application alone brings results and the college boy who gains results without it has indisputable evidence that his career is other than one in which education is a requisite. Admitting that a logical mind is the final test of mental development, the *summum bonum* of the true scholar, we shall not fail to recognize that among all the branches of earlier study the one which most surely trains to logical accuracy is the grammar study of our own English language.

One further consideration here relative to the teaching of English. There are many congregations in the land which are present at the reading of the Epistle and Holy Gospel Sunday after Sunday and hear them not. It is not because the church is large or the reader's voice too weak. Nor is it lack of good disposition on the part of the flock. There is reading which commands the attention of an audience and reading which commands it not. The latter is far from uncommon. Is it not quite possible that an accomplishment often acquired in the home circle by a child of twelve or fourteen should be in the possession of any boy at the end of six years in a preparatory seminary or college? Surely he whose profession will impose the lifelong task of public speaking cannot commence the preparation too soon, at least the preparation to make himself heard.

The writer does not pretend that there is any justification whatever for speaking of Christian doctrine last of all. We are to assume that every student looking to the priesthood knows his Catechism. Is there any reason why every student in preparatory seminaries should not have the training required for a catechist? Is there a priest anywhere who is negligent in this awfully important duty? If there be one for whom the task is irksome and tedious, may it not be contended that this deplorable condition of things is due to one or other of two causes—the want of necessary training in the art of catechizing, or having begun the exercise of this art too late in life? To say that a priest has no love for the work of religious instruction is to say that the vocation we received from God has no attractiveness for us. A zealous interest in the religious

training of young children is absolutely inseparable from a sacerdotal vocation. But like every other gift or sentiment associated with that sacred calling it may develop and increase, or disappear and be lost. No care is too great to bestow on the aspirant to the ministry, even during his early college years, that his interest in teaching Catechism may be aroused and permanently sustained. If the Church is preëminently a teaching institution, the colleges which prepare candidates for the ministry are preëminently formers of teachers. Of our inability to realize this view it might be said that "the children of this world are wiser in their generation than the children of light". Secular normal schools produce real secular teachers. Do we produce successful religious teachers? Out of a class of one hundred having the advantage of one year in a normal school ninety will do satisfactory work the first year of their engagement. Many of these have no special natural aptitude for the work; they are not looking to it as a lifetime occupation. Nevertheless a systematic training during that one normal school year does really fit them for the task. Why would not our Catholic colleges undertake to give every student within their walls a similar training for handling a Catechism class? Why would not every student within the walls of a preparatory college or seminary be turned out an expert in the art of teaching Christian doctrine?

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FATHER COFFEY AT MINGO.[1]

IF you travel by rail eastward out of Denison, Ohio, you will observe the grade steadily rising toward the hills along the Ohio River. If your journey is by night, then after the last upward plunge of the train, you sweep around a quick, dipping curve, out of the dark rocky gaps and the black woods on either hand, into what at first glance looks like a night scene in fairy land.

Thousands of lights, like fireflies, pick out the inky blackness. Along both sides of the river, far as the eye can reach,

[1] The following episode in the pastoral life of a recently deceased priest in the Western coal regions forms a chapter of a clerical biography shortly to appear under the title "A Milltown Pastor".—(Ed.)

the scene is that of a vast summer garden, hung with Japanese lanterns. Here and there, great bursts of luminous smoke and vapor, copper-colored and pink and purplish white, rise into the air like huge flowered fireworks. A stranger to this locality might suppose it to be a spacious pleasure park until as he looked he would see a huge serpent of fire uncoil from some hidden nest and fling himself venomously up into the night, stabbing at the darkness with swift tongues of flame. And in the glare that lit up the scene for a moment, he could see that it was very far from being a garden of pleasure. He has been looking at the electric lights and the furnace fires of the mills and factories of Mingo.

The Ohio Valley, meaning by that word the northeastern portion of Ohio, is probably the busiest spot on earth. From Pittsburgh down to Wheeling on both sides of the Ohio, there is one crowding succession of iron foundries, glass factories, steel mills, coal mines, tin works, potteries, oil wells. Within arm's reach all around these are the great plants for the manufacture of automobile tires and all manner of accessories. This entire system goes day and night, without intermission. It is labor on an epic scale. A birds-eye view of the district would make Homer look about for new similes to visualize multitudes in action; and a "close-up" would very likely give Milton some further ideas for the early books of Paradise Lost and even send Dante back to retouch his Inferno.

Mingo Junction gives us as good a cross-section of the Valley as any we could have. It is not as large a town as many others in the district, numbering about five thousand persons; but it is decidedly typical of the whole region. It is built right along the Ohio. The flat land close to the river's bank is taken up, every foot of it, by mills and railroad tracks, with just enough room for a narrow and winding business street to squeeze itself in against the hills. An interurban car, connecting Steubenville and Brilliant, some four miles on either side, runs down this Main Street of Mingo, lined with grocery and clothing stores, meat and vegetable markets, restaurants, real estate offices, garages, a hotel, a postoffice, a bank.

The rest of the town scrambles on its hands and knees to the top of the steep rise. Houses dropped in on every little level spot, after such fashion that one may stand on one's

front porch and look down on the roof of his neighbor's house. Streets make themselves as they may, twisting in and out but always up. Longfellow should have seen Mingo before he wrote his "Excelsior". If there were any eagles about they would be jealous of the Mingo folk. "Going up" is the town slogan. It reminds me of the Arkansas farmer who fell out of his cornfield and broke his neck. If a Mingo man fell out of his backyard a searching party would have to go after him.

When we have said this much against Mingo (perhaps also in its favor, as indicating the gritty, mountaineer spirit of its citizens), we have said everything that can be brought against it. For its people recall the pleasantest memories I retain after many years of travel.

Twenty years ago these people did not know one another. There was plenty of reason for that. They belonged to more than twenty different nationalities. It is the same to-day. Recently the General Manager of the Mingo Steel Works, Mr. George Wisener, gave me this official classification of the nationalities employed in his mill:

Americans	697	Hungarians	18
English	20	Italians	218
Irish	14	Spanish	6
Scotch	3	Roumanian	1
Serbians	57	Mexican	1
Bulgarians	16	Germans	10
Slovaks	257	Swedes	3
Polish	12	Negroes	52
Russians	8	Danish	1
Croatians	4	Greeks	3
Austrians	19	Macedonian	1

Total—1421, distributed among twenty-two nationalities. It is fair to assume that the same proportions will be found throughout the district. A large percentage of these is Catholic.

Differing in language, customs, traditions, often, too, with inherited national antipathies; shy, with the shyness of the newcomer to strange surroundings; forced to the limit of their power to toil for the support of large families, it is not hard to see that they had at first neither the inclination nor the time to try to understand one another. It was this problem of America's melting pot that Father Coffey faced when he came to Mingo in November, 1904.

The problem came before him in an acute form, moreover. In the larger cities these nationalities spread more. They form groups, locate in distinct sections, have priests of their own separate tongues to care for the spiritual welfare of each nationality. In Mingo it was not thus. Father Coffey was the single pastor assigned to the entire field. To make every one of these people feel welcome to the Church, to the country; to bring them together understandingly; to have them pray together, work together, live their social life together; in short, to make a happy and holy family out of these scattered and often hostile units—this was the life work that Father Dan took up in Mingo. He had to assemble these disjoined pieces into the spiritual kaleidoscope and to weave them into lasting patterns of Divine beauty. How well he succeeded may be judged from the tribute of one who watched his work, who said after Father Coffey's death, "The parish of Mingo during Father Coffey's incumbency was a veritable little kingdom of love."

He knew none of the languages native to these foreigners and beyond the dash of a phrase picked up from one or another, he never learned any of their tongues. Indeed, he did not have the time for it. When Father Coffey arrived in Mingo, he found the financial, the social and the religious problems so complicated and so pressing that anything like the leisure for language learning was out of the question. To most men this would have been a discouraging handicap, but it never even bothered Father Coffey.

"How did you get to handle these people in the beginning without knowing how to talk to them?" I asked him on one occasion.

"I went around and made nice faces at them," he answered. "When they saw I liked them, they wanted to talk to me, and they had to learn English to do it. Now we splash along in fine style. Of course, from the very start I always had priests to come to St. Agnes and hear the confessions of all who could not go in English."

That was the cue to all Father Coffey's success with his people, he "liked" them. More than that, he loved them and they knew it. As Father Thomas Powers finely says in his memorial booklet: "When there is question of duty and

humanity the priest, like the sunbeam, is a native of every sky; and so, Father Coffey was to the foreigner, of whom there were many in his congregation, a father and a friend. He did not learn their language, it is true, but he came closer to their hearts by studying their needs and speaking to them in the universal language of kindly helpfulness."

Of course the American portion of St. Agnes parish was hand in hand with Father Coffey from the start; but he was not satisfied with this. He must have the whole congregation, down to the last man, woman and child clasping hands all around. He followed the practical idea of proving to these people that he wanted them by efficiently helping them in their work.

A fortunate incident occurred at this time which opened the way to him. One day there was handed in to Mr. Wisener, in his office in the mills, a letter, complaining of a shortage in pay. It was brought by an Italian, who could not explain himself well in English. The letter was so well written, both as to composition and penmanship, that it attracted the attention of Mr. Wisener.

"Who wrote this letter?" he inquired.

"The little daughter in the boarding house where I stay," was the answer.

"I can hardly believe it," said Mr. Wisener. After settling the complaint satisfactorily, he said, "Have that little girl sent to the office."

In a short time Mary, twelve years of age, appeared and was shown into the office.

"Did you write this, Mary?" asked the superintendent, showing her the letter.

"Yes, sir," said Mary.

"Let me see how you do it," said the superintendent, and he gave her a pen and some paper. "Copy this for me, please."

Mary took the pen and made a beautiful copy of the lines Mr. Wisener had placed before her.

"What school do you go to, Mary?" asked he.

"I go to St. Agnes School, sir," replied Mary.

"Do the Sisters teach you this?"

"Yes, sir," said Mary. "They teach me everything."

"You are going to a good school, Mary," said Mr. Wisener and he dismissed her with a present of a half dollar.

This incident reached Father Coffey. With the sure instinct that was his, he saw at once that he had a future friend in the head of the steel works, a man who saw beyond the mill exits and realized that there was more in any man than mere labor, and that labor problems will never be settled by way of the pocket but by way of the heart. Father Dan was not strong for "future" friends, however. He insisted on having them in the present tense and keeping them there. He called on Mr. Wisener and invited him to visit the school, naming a date when there was to be a distribution of prizes and a little entertainment.

"I won't ask you to make a speech, Mr. Wisener," said Father Coffey, "but if you would like to donate any prizes to the children, I shall see that they are given out with my own hands."

Both invitations were accepted. Mr. Wisener sent to the rectory a check for twenty-five dollars to be turned into twenty-five prizes for the children "who had done the best work". On the day appointed he was there among the guests of the school. A pretty entertainment was given and the distribution of the prizes began. As it proceeded, Mr. Wisener noted that they went beyond twenty-five and up to thirty-five. At the intermission he called Father Coffey and said:

"There were more than twenty-five prizes, weren't there?"

"Yes, Mr. Wisener," said Father Coffey, entirely unabashed, "But there is so much 'best' work in St. Agnes School that I had to put in ten dollars of my own for extra prizes."

"Oh, no, that won't do at all," said Mr. Wisener, "this is my day at the school and it's all the prizes or none."

"Well, since you insist," said Father Coffey, with mock reluctance, "I shall withdraw my ten—with regret." And he took a check for another ten dollars. Mr. Wisener was lured into a speech besides.

This was the beginning of an *entente cordiale* between the head of St. Agnes's parish and the head of the steel works which lasts to the present hour. The results of genuine co-operation are evident. Socialism never got the least foothold

in Mingo. The propagandists made headway in other districts near by; they tried Mingo time and again, but they flitted out as fast as they flitted in. Father Coffey watched his people with affectionate care, instructed them in groups, knew personally every individual in his parish and thus anticipated every danger that threatened them. He was at the fountain head of every movement in the parish. During the eleven years of his pastorate there was not a single strike, and there has been none since.

One of the methods used by the Socialists to breed discontent was an attempted spread of the *Menace* through the works. The sheet was mailed to the men in their homes, put into the pockets of their working coats, left about in corners where they could be picked up—all this secretly and unknown to the authorities at the mill. Father Coffey found it out and immediately went to them with a complaint. His people were being attacked for their religion and the edge of discontent was splitting the men apart.

An order was at once given to have this propaganda stopped and the announcement was made that the first person discovered distributing the *Menace* would be discharged permanently. The trouble ended in the mill.

But Father Coffey did not stop there. It was known that the mailing of the *Menace* had been done in a nearby town. He set himself to discover who was responsible for this. One day he was hurrying to catch a car from this town for home. His arms were filled with bundles—he seldom returned home without bundles, picked up, as we shall see, everywhere—as he was met by a friend who stopped him and said,

"Father Coffey, I have found out the man who has been mailing that *Menace*."

"Who is he?" asked Father Dan.

The surprising answer came with the name of a man whom Father Coffey had done business with for years, who had often expressed a warm admiration for him.

"Is that so?" said he. He walked into a store before him, put down the bundles on the counter, said, "Please watch these for me," and walked rapidly down the street to the business place of the man whose name had been given him.

"Is Mr. Blank here?" he asked, so as to be heard plainly in the store.

Mr. Blank was in his office. He came out and, seeing Father Coffey, came forward effusively, holding out his hand.

"Father Coffey!" he said. "I am delighted to see you. How are you?"

"Quite well," said Father Coffey. "But I won't shake hands with you now. I have just been told, Mr. Blank, that you are the chief distributor of the *Menace* in this town and in our town of Mingo. I don't like to think this of you. But let me tell you something. I'm trying to raise funds to build a little Catholic church for my poor people and A. P. A. money looks just as good to me as any other kind. That's all I have to say to you at present." Turning on his heel he walked rapidly out of the store.

Two days later he received a substantial check from Mr. Blank to be applied to the church.

"We'll call this the slush fund," he said, "But we'll make even the devil help to build the Catholic Church."

Times there were, too, when the men themselves were to blame for their troubles. Nearly always the cause was drink. Father Coffey was not opposed to the workingman having his glass of beer; but he came down heavily on the whiskey drinker and the sot. If he discovered a man intoxicated, he would riddle him with so fierce a fire of sarcastic scorn that he often stung them sober.

"'Lo, Father Coffey!" mumbled a maudlin fellow to him one day in the street, "Gladda see ya!"

"Don't grunt at me," said Father Coffey, stepping back from him. "I'm no hog. Get back to the trough you just left and nose in there with the other hogs. *They'll* be glad to see you." He left the man standing there bewildered, already half sobered by the shots that went through him.

In his sermons, he withered the "saloon hounds", as he termed the drunkards, in phraseology that reduced them to a cinder. "Big kangaroos, with nothing but a long neck with a pin head on top of it, leaping from their hind legs for the bar and kicking their families in the face!"

He knew, however, that words alone would never stop them effectively. He must cut in at the source. He wasted no time

in trying to influence the type of saloonkeeper who poured the drink into his men. These he regarded as past human feeling. He went to the general manager of the mills.

At a conference, it was agreed between them that any man of his parish who neglected his work through drink would be laid off indefinitely and could not return to work there until he had seen Father Coffey and brought a signed pledge to abstain from drink. The plan worked perfectly. Gradually the drink evil declined and finally disappeared altogether. The men learned to control themselves without any prohibition law.

It was not pleasant for them to have to face Father Coffey on second infractions of the pledge, and sometimes they attempted strategy to avoid him. One day after a second drinking spree a man came into the mills and asked for his job again. The manager looked him over, talked to him a little and finally asked,

"Where is your pledge?"

"He it is," said the man, and passed a signed document across the desk. The manager looked at it.

"That won't go here," said he. "No pledges but those signed by Father Coffey will be taken in this mill."

The man left, returned after an hour and was reinstated. He never needed another pledge. "That tongue lashing I got from Father Coffey," he said, "will do me for the rest of my life."

JOSEPH C. CONROY, S.J.

Chicago, Illinois.

Analecta.

ACTA BENEDICTI PP. XV.

Epistola Encyclica

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: DE PUERIS EX BELLO EGENTIORIBUS ITERUM ADIUVANDIS.

BENEDICTUS PP. XV.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem.

Annus iam plenus est, cum, recenti adhuc bello, christianos omnes appellavimus, ut, Domini Nostri adventante Natali die, misericordiâ commoverentur puerorum Europae mediae, fame et inopia tam graviter laborantium ut macie extabescerent et mortem oppeterent. Implorationem vero Nostram, ab ea profectam caritate, quae universos, quotquot divinam imaginem in se referunt, nullo stirpium ac nationum discrimine, benigne complectitur, vehementer equidem laetamur non cecidisse irritam; idque est vobis praecipue, Venerabiles Fratres, exploratissimum, qui tam salutari in incepto operam Nobis studiumque vestrum in primis navastis. Etenim, veluti nobilissimo inito liberalitatis certamine, copiosa pecuniae vis undique gentium conrogata est, qua communis omnium Pater tot innocentium puerorum et necessitatibus consuleret et dolorem abstergeret; neque unquam desinemus Dei praedicare benignitatem,

cui placuit tanta christianae beneficentiae emolumenta per Nos in derelictos filiolos derivari. Qua in re Nobis temperare non possumus quin Societati "Save the Children Fund" nuncupatae publicum praeconium tribuamus, quod in stipe, vestibus cibariisque colligendis nullam omnino curam ac diligentiam praetermiserit.

Verum, indigentia rerumque omnium caritas, quam bellum attulit, tam multiplex ac varia est, ut quae suppeditavimus adiumenta, ea nec fortasse in omnes partes, ubi necessitas aderat, pervenere, nec, ubicumque praebita sunt, necessitas aderat, pervenere, nec, ubicumque praebita sunt, necessitati paria exstiterunt. Huc accedit quod, vertente anno postquam ad vos, Venerabiles Fratres, de hoc ipso argumento Encyclicas dedimus Litteras, haud multum amplificata sit plerarumque regionum fortuna, in quibus constat populum, ac praesertim infantes, duriorem adhuc vitam ob rerum tenuitatem agere. Immo etiam bellum alicubi denuo exarsit cum ingenti eorum quae consequi necesse est damna et omne genus calamitates; alibi, rebus publicis eversis patratisque indignissimis maximisque caedibus, factum est ut innumerabiles familiae ad egestatem redactae, coniuges orbati sint coniugibus, filii parentibus. Nec rarae sunt regiones, ubi commeatibus et rei frumentariae tam difficile prospicitur, ut vel iisdem populus conflictetur angustiis, quibus teterrimi belli tempore premebatur.

Conscientiâ igitur universae, quam sustinemus, paternitatis iterum permoti, et Divini Magistri vocem illam usurpantes: "Misereor super turbam quia . . . non habent quod manducent", cum Christi nascentis properet anniversarius dies, christianas gentes iterum inclamamus, ut dent Nobis unde aegris affectisque pueris, quicumque ii sunt, nonnihil levaminis impertiamus. Quod ut largiter efficiant, omnes sane, quotquot benignitatis et misericordiae habent viscera, appellamus, sed praecipuo quodam modo ad pueros copiosiorum civitatum convertimur, qui fraterculis in Christo suis subvenire facilius queant. Christi Iesu Natalem diem nonne ipsi veluti proprium festum habent? Nonne pueri derelicti dissitarum regionum, ipsis supplices tendere manus, et cunas, ubi divinus vagit Infans, commonstrare videantur? Nonne Infans ille frater omnium communis est? Qui "egenus factus est, cum esset dives", et ex praesepi illo, quasi e cathedra caelestis sapientiae, tacitus admonet, non modo

quanti fraterna habenda sit caritas, sed etiam quantum homines, inde a prima aetatula, oporteat a cupiditate bonorum huius mundi disiungi, eaque cum pauperibus Christo similitudine propioribus participare.

Suppetet profecto pueris locupletiorum regionum unde languentes aequales alant ac vestiant, per proxima praesertim Dominici Natalis sollemnia, quae parentes munusculis ac donis laetiora efficere filiis suis consueverunt. Quos numquid putabimus ita animo comparatos, ut ne partem quidem peculii sui, qua egentium puerorum valetudinem sustentent, missam facere velint? O quantum solacii, quantum sibi parituri sunt gaudii, si quidem effecerint ut paulo commodius, ut paulo iucundius fraterculi, omnibus destituti praesidiis atque oblectamentis, proximos dies festos exigant! Quemadmodum enim Iesus Infans pastores ipsum, nocte natalicia, adeuntes cum donis quae eius paupertatem sublevarent, dulcissimo risu beavit praecipuâque fidei gratiâ conlustravit, sic benedictione sua caelestibusque gratiis eos remunerabitur pueros, qui, caritate eius incensi, parvulorum fratrum miseriam maeroremque lenierint, qua re nullam Iesu Infanti acceptiorem per eos dies perficere et offerre possint. Itaque christianos parentes, quibus Divinus Pater gravissimum commisit officium sobolis ad caritatem aliasque virtutes conformandae, impense hortamur, fausta hac utantur opportunitate ad humanitatis piaeque miserationis sensus in filiorum animis excitandos atque excolendos. Quo in genere, placet exemplum proponere imitatione dignissimum; meminimus enim, superiore anno, haud paucos e patriciis Romanis familiis pueros ad Nos stipem coram detulisse, quam, parentibus auctoribus, inter se non sine aliqua proprii oblectamenti iactura collegerant.

Diximus, hoc caritatis et beneficentiae opus esse Infanti Iesu perplaciturum. Et sane cur nomen Bethlehem idem sonat ac " Domus Panis ", nisi quia ibi Christus in lucem edendus erat, qui, de nostra infirmitate sollicitus, se dedit in cibum animis nostris alendis, docuitque nos hisce verbis " Panem nostrum quotidianum da nobis hodie " animi corporisque nutrimenta a Patre cotidie exposcere? O quantum *dilataretur cor Nostrum* si pro certo haberemus fore, ut per natalicia sollemnia nulla esset domus quae solacio ac iucunditate careret, puer nullus cuius animulam matris tristitia perstringeret, nulla denique mater quae filiolos lacrimantibus oculis intueretur.

Propositum igitur Nostrum, haud aliter ac superiore anno, vobis, Venerabiles Fratres, ad effectum deducendum committimus, atque iis in primis qui in regionibus degunt quae prosperiore fortuna et tranquilliore rerum ordine utuntur. Cum autem animis vestris alte insidere oporteat illud Christi Domini: " Qui susceperit unum parvulum talem in nomine meo, me suscipit ", nihil intentatum relinquatis rogamus, ut fidelium, quibus praeestis, liberalitas ac munificentia necessitatum magnitudini respondeat. Itaque volumus, in diem duodetricesimum huius mensis Innocentibus sacrum, vel in diem festum de praecepto, si mavultis, proxime superiorem, iam nunc indicatis stipis collationem in tota dioecesi cuiusque vestra habendam pueris ex bello egentioribus sustentandis, eamque dioecesanis pueris praecipue suadeatis; pecuniam vero sic collectam ad Nos vel ad Societatem " Save the Children Fund ", quam memoravimus, perferendam pro diligentia vestra curetis. Quod vero ad Nos pertinet, ut, postquam fideles verbo cohortati sumus, eos exemplo quoque Nostro ad largiundum permoveamus, centum millia libellarum italicarum sanctissimo huic caritatis operi attribuimus. Caelestium interea praemiorum auspicem paternaeque benevolentiae Nostrae testem, vobis, Venerabiles Fratres, et clero populoque vestro universo, apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum die 1 mensis Decembris anno MDCCCCXX, Pontificatus Nostri septimo.

BENEDICTUS PP. XV.

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

I.

DUBIA SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM.

De Canonicis.

I. Utrum prohibitio optionis per Codicem Iuris Canonici inducta, intelligenda sit tantum quoad dignitates, an etiam quoad omnes canonicatus.

Resp.: Negative ad 1^{am} partem, affirmative ad 2^{am}.

II. Utrum ad normam can. 411, § 3, in capitulis vocem habeant beneficiati et mansionarii, si id eis competat *tantum* ex statutis capitularibus.

Resp.: Negative, seu post publicationem Codicis beneficiatos et mansionarios vocem in capitulis amplius non habere, si id eis competebat *tantum* ex statutis capitularibus.

III. 1° Utrum in paragrapho 1, n. 1, can. 421: "*Qui de licentia Ordinarii loci publice docent in scholis ab Ecclesia recognitis sacram theologiam aut ius canonicum*", etiam comprehendi debeant canonici qui de Ordinarii licentia docent retributione peculiari pro lectione percepta; an tantum qui absque tali retributione theologiam vel ius susceperint edocendum.

2° Utrum illud "sacra theologia vel ius", in praefata paragrapho *stricte* sit interpretandum (ut theologiam fundamentalem, theologiam dogmaticam et moralem, et in iure, institutiones canonicas, necnon textum Codicis tantum significet); vel *ampliori ratione* illa verba sint sumenda, pro *facultate* videlicet s. theologiae vel iuris canonici, ita ut ibi etiam comprehendantur disciplinae quae ad normam statutorum uniuscuiusque Seminarii in praelaudatis facultatibus edocentur (historia nimirum ecclesiastica, archeologia sacra, linguae biblicae, etc.).

Resp.: Ad 1^{um}: affirmative ad 1^{am} partem, negative ad 2^{am}.

Ad 2^{um}: negative ad 1^{am} partem, affirmative ad 2^{am}.

De examine parochorum.

In canone 459, § 3, 3° Codicis praescribitur ut loci Ordinarius clericum, quem magis idoneum iudicat ad paroeciam vacantem, examini super doctrina subiiciat coram se et examinatoribus synodalibus. Quaeritur:

1° Utrum huic examini subiici debeat clericus iam de una paroecia provisus, *toties quoties* de nova paroecia providendus erit; an vero sufficiat periculum semel factum pro prima paroecia.

2° Utrum examini subiiciendus sit parochus remotus a paroecia qui, ad tramitem canonis 2154, transfertur ad aliam paroeciam.

3° Utrum pariter examini subiiciendus sit parochus qui ex officio transfertur ad aliam paroeciam, ad tramitem tituli XXIX, libri IV, canonum 2162-2167.

4° Quid agendum si clerici, quos Ordinarius idoneos reputat, nolint examini subiacere, quod forte non semel accidet pro minoribus paroeciis.

5° Utrum periculum, de quo in canone 996, § 2 et 3, dummodo coram ipsomet Ordinario et examinatoribus synodalibus fiat, sufficere possit saltem ad provisionem pro prima paroecia.

6° Utrum examen, de quo in canone 130, § 1, sufficiat ad provisionem paroeciarum toto tempore quo sacerdotes illud subire tenentur, dummodo coram Episcopo et examinatoribus synodalibus fiat.

Resp.: Ad 1^{um}: Ad 1^{am} partem providebitur in 2^{a}. Ad 2^{am} partem, *affirmative* si translatio fiat *proponente ac suadente* Ordinario; *negative* si fiat *ad instantiam* parochi, nisi Ordinarius cum examinatoribus synodalibus iudicet idoneitatem adhuc perdurare, eamque esse sufficientem ad novam parochiam.

Ad 2^{um}: Negative.

Ad 3^{um}: Negative.

Ad 4^{um}: Quatenus non sit provisum per responsionem ad 1^{um} dubium, Ordinarius recurrat ad S. Congregationem Concilii.

Ad 5^{um}: Negative; nisi examen versetur etiam circa ea omnia, de quibus interrogandus sit clericus de paroecia providendus.

Ad 6^{um}: Negative, salvo tamen praescripto § 2 eiusdem canonis.

De religiosis.

I. Utrum verba canonis 506, § 2: "*secus, Superior regularis; sed etiam hoc in casu Ordinarius tempestive moneri debet de die et hora electionis, cui potest una cum Superiore regulari per se ipse vel per alium assistere et, si assistat, praeesse*", ita intelligenda sint, ut Ordinarius loci possit (sed non debeat) assistere per se ipse vel per alium electioni Antistitae in monasteriis monialium Superioribus regularibus (etiam exemptis) subiectis, et praeesse, idest gubernare actum electionis sive per se, sive per alium; an tantummodo per se ipse.

Resp.: Affirmative ad 1^{am} partem, negative ad 2^{am}, seu Ordinarium loci praeesse sive assistat per se ipse, sive per alium.

II. Utrum ad normam can. 512, § 2, 1° et can. 513, § 1, officium Ordinarii loci sit visitare quinto quoque anno monas-

teria monialium, quae Regularibus (etiam exemptis) subduntur, circa ea quae clausurae legem spectant eo, qui in can. 513 exponitur modo.

Resp.: Affirmative.

III. Utrum verba canonis 522: "*confessio in qualibet ecclesia vel oratorio etiam semi-publico peracta valida et licita est*", ita intelligenda sint, ut confessio extra ea loca peracta non tantum illicita, sed etiam invalida sit.

Resp.: Canon 522 ita est intelligendus, ut confessiones, quas ad suae conscientiae tranquillitatem religiosae peragunt apud confessarium ab Ordinario loci pro mulieribus approbatum, licitae et validae sint, dummodo fiant in ecclesia vel oratorio etiam semi-publico, aut in loco ad audiendas confessiones mulierum *legitime* destinato.

IV. Utrum vi canonis 535, § 1, 1° si monasterium monialium subiectum sit Superiori regulari (etiam exempto), administrationis ratio reddenda sit Superiori regulari et etiam Ordinario loci.

Resp.: Affirmative.

V. Utrum prohibitiones, de quibus in can. 642, obstent quominus religiosi officia vel beneficia adipiscantur, tantum si ad saeculum post promulgationem codicis sint regressi; an etiam eos complectantur qui iam ante promulgationem codicis extra religionem, venia pontificia, versabantur, non obstante canone 10.

Resp.: Negative ad 1^{am} partem, affirmative ad 2^{am}.

De reservationibus.

Utrum ad normam canonis 893, § 1 et 2, peregrinus teneatur reservationibus loci, in quo degit.

Resp.: Affirmative.

De sede confessionali.

Utrum can. 909, § 2: "*Sedes confessionalis crate fixa ac tenuiter perforata inter poenitentem et confessarium sit instructa*", pro mulieribus tantum; an generaliter pro poenitentibus uti forma propria audiendi confessiones in ecclesiis et publicis oratoriis sit servanda.

Resp.: Negative ad 1^{am} partem, affirmative ad 2^{am}, firmo tamen praescripto canonis 910, § 2.

De officio funebri sollemni.

1° Utrum officium funebre quod non intra mensem a die tumulationis celebratur, sed intra mensem a die notitiae obitus alicuius qui in regione longe dissita decessit (v. g. in America), haberi debeat officium sollemne, de quo in can. 1237 quoad effectus paragraphi secundae illius canonis.

2° An Ordinarius, ad vitandos abusus eorum qui ultra mensem protrahunt officium funebre eo animo ut Parochus emolumenta non percipiat, possit statuere quod officium a parentibus celebratum pro defuncto publice et cum cantu habeatur uti officium sollemne funebre, quoad omnes suos effectus.

Resp.: Ad 1^{um} et 2^{um}: Recurrendum esse ad S. C. Concilii.

De abstinentia et ieiunio.

I.—1° Utrum ad normam can. 1252, § 4, ieiunium cesset quando dies festus, qui ieiunium in vigilia habet adnexum, incidit in feria II, ita ut non amplius ipsum ieiunium anticipari debeat sabbato praecedenti.

2° Utrum verba: *nec pervigilia anticipantur* respiciant tantum exceptum tempus Quadragesimae, an etiam totum annum.

Resp.: Ad 1^{um}: Affirmative, salvo praescripto canonis 1253.

Ad 2^{um}: Respiciunt totum annum.

II.—1° Utrum si festum S. Iosephi, diei 19 martii, incidat in feria sexta vel sabbato, teneat tantum lex ieiunii, an etiam lex abstinentiae.

Et quatenus affirmative ad primam partem, negative ad secundam.

2° Utrum cesset lex abstinentiae, etiam si festum S. Iosephi inciderit in aliqua die quatuor Temporum.

Resp.: Ad 1^{um}: Servetur canon 1252, § 4, seu non cessant nec lex ieiunii nec lex abstinentiae.

Ad 2^{um}: Provisum in responsione ad 1^{um}.

De devolutione collationis beneficiorum ad S. Sedem.

Utrum ad normam can. 1432, § 3 devolvatur ad S. Sedem collatio beneficii, si Ordinarius intra semestre ab habita certa vacationis notitia beneficium non contulerit non ex negligentia, sed ob absolutum defectum subiectorum.

Resp.: Negative.

De remotione Parochorum.

An sufficiat ad effectum amotionis invitatio publica ad renuntiationem per edictum vel ephemeridem facta ad instar citationis de qua in canone 1720, quando Parochus non comparet, et plane ignotum manet ubi degit eo ipso quod Parochus invitationem praedictam effugere intendit.

Resp.: Provisum in can. 2143, § 3.

II.

DUBIA SOLUTA AB EMINENTISSIMO PRAESIDE COMMISSIONIS.

De alienatione rerum ecclesiasticarum.

1° Utrum pretium, de quo in can. 1532, § 3, idem sit ac valor rei secundum aestimationem a probis peritis scripto factam ad normam canonis 1530, § 1, num. 1; an vero maius pretium per publicam licitationem, etc., oblatum ad normam canonis 1531, § 2.

2° An requiratur Apostolicae Sedis beneplacitum ad alienationem peragendam, si, indicta licitatione, pro pretio a peritis legitime taxato infra libellarum triginta milia, offeratur tandem pretium hac summa superius.

Resp.: Ad 1^{um}: Affirmative ad 1^{am} partem; negative ad 2 ^{am}.

Ad 2^{um}: Provisum in responsione ad 1^{am}.

Romae, 24 novembris 1920.

PETRUS CARD. GASPARRI, *Praeses.*

Aloisius Sincero, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

3 March, 1920: Messrs. Patrick S. Cleary, Patrick J. Minahan, George E. Bryant, John Woods, John E. Hennessy, of Sydney, appointed Knights of the Order of St. Sylvester, Pope.

27 April: Monsignori Peter Byrne, Thomas Hayden, John O'Gorman and Hugh Dermott, of the Archdiocese of Sydney, appointed Domestic Prelates of His Holiness.

3 May: Mr. John L. Mullins, of Sydney, appointed Commander of the Order of St. Gregory the Great, civil class.

Mr. Louis W. M. D'Apice, of Sydney, appointed Commander of the Order of St. Gregory the Great, military class.

1 June: Monsignor Thomas Fitzgerald, of the Diocese of Monterey and Los Angeles, appointed Domestic Prelate of His Holiness.

17 September: Monsignori Robert Lagueux and Eugene Laflamme, of the Archdiocese of Quebec, appointed Domestic Prelates of His Holiness.

20 October: Monsignor William R. Clapperton, of the Diocese of Aberdeen, appointed Private Chamberlain supernumerary of His Holiness.

Monsignor William Liddy, of the Diocese of Syracuse, appointed Honorary Chamberlain *in abito paonazzo* of His Holiness.

Monsignori Michael Clune, James J. Carson and John J. McLoughlin, of the Diocese of Syracuse, appointed Domestic Prelates of His Holiness.

10 November: Mr. Martin G. Melvin, of Birmingham, England, received the Grand Cross of the Order of St. Gregory the Great, civil class.

12 November: The Right Rev. Patrick R. Heffron, Bishop of Winona, appointed Assistant at the Pontifical Throne.

17 November: Monsignor Joseph Bustamantes, of the Archdiocese of Manila, appointed Protonotary Apostolic *ad instar participantium.*

Monsignori Eulogio Sanchez and Mariano Sevilla, of the Archdiocese of Manila, appointed Domestic Prelates of His Holiness.

20 November: Monsignor Edward J. Nagl, of the Diocese of St. Cloud, appointed Protonotary Apostolic *ad instar participantium.*

22 November: Monsignori Augustine Plachta and Camille Thiebault, of the Diocese of St. Cloud, appointed Domestic Prelates of His Holiness.

23 November: Monsignori George V. Hudson and Thomas N. Newsome, of the Archdiocese of Birmingham, appointed Domestic Prelates of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER OF POPE BENEDICT XV appealing in behalf of the children in Europe made destitute by the war.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW answers doubts concerning the rights of canons of cathedral chapters, the examination of parish priests, religious, reservations, confessionals, solemn funerals, fast and abstinence, devolution to the Holy See of bestowal of benefices, removal of parish priests, and alienation of church property.

ROMAN CURIA announces officially some recent pontifical appointments.

THE HOLY FATHER AND "SAVE THE CHILDREN FUND".

In a touching appeal to the Bishops of the Catholic world Pope Benedict XV once more urges our combined charity to save the innocent children whom the famine brought on by the war has deprived of the necessaries of life. A year ago the voice of the Shepherd of Catholic Christendom was raised bidding us to take up a collection, on the feast of the Holy Innocents, in all the churches of the land, so that the universal distress might be relieved. Of the gifts that had come to himself in Peter Pence he promptly offered one hundred thousand lire, lest words might seem inadequate to express the earnestness of his sympathy for the affliction of a large part of his flock. But the appeal reached America too late to find prompt answer in the proposed way.

Once more Pope Benedict XV calls upon the Hierarchy to touch the hearts of their priests and people for the dying children in the distressed lands, without distinction of nation or

race. The Encyclical Letter of 1 December again arrives too late to make arrangements for the desired collection in our churches on the feast of the Holy Innocents, popularly called the Children's Christmas. But while the urgent words of the common Father of Christ's flock have failed to reach our people at the season when the hearts of Christians open spontaneously to share the gifts of the Christ Child with the little ones whom He loved so tenderly, and to whom human generosity bends so naturally, there is every reason for making good the omission of Christmas week by the systematized and considered charity which has been and is being organized for the same purpose. "Save the children" is the cry that stirs the sympathy of our people throughout the United States, from pulpit and platform and in the press of the land.

The ECCLESIASTICAL REVIEW has received repeated requests, from many authoritative quarters, to open its channels of publicity for so worthy an enterprise. Relief of the suffering people abroad who have no other hope of resource but that which comes from America is indeed a worthy cause to sustain. If we have hesitated, it was only because impossible to be just, if among the numerous claims to the charity of priests as the monitors of their flocks and guardians of the poor, we were to give preference to one appeal while refusing the same privilege to another, equally deserving. For the REVIEW, while it reaches practically every parish house in the United States, includes in its purpose of service to the priest by its very nature all the works of charity which a pastor is bound to preach as the evidence of faith in Christ.

To discriminate in an appeal where suffering and need are equally divided among many nationalities and all classes of the population, would open the way to the charge of defending partisan interests, which, however worthy they may be in themselves, have no place in an organ supported by many who do not share the same interests or who have claims equally urgent on other grounds to advertise their necessities through a magazine intended for all. Hence we could not make the REVIEW the channel of appeals by individuals representing local needs, or even national needs, while there were others with the same demand in kindred necessity. But our present urging is universal, as the echo of that which comes from the

Holy Father, and intended to give a wider reach to the calls that come from the Bishops asking us to do all we can to alleviate the sufferings and destruction of the children deprived of the bare needs of life. For the American episcopate has offered its helpful hand to the afflicted brethren in Europe. These latter have called to their fellows across the sea to send them help. And the call comes from the Bishops of the stricken districts for whom Pope Benedict XV also speaks in his Encyclical. In a letter from Cardinal Prince Bishop Bertram of Breslau to the American Hierarchy the distress of the people is set forth and help is implored. Cardinal Gibbons, Archbishop of Baltimore and Dean of the Church in America, under date of 24 September, 1920, makes the following answer:

> I am happy to be able to write and say that favorable action was taken. At a meeting of the Hierarchy in Washington on Tuesday last, I had your letter read before the sixty-five Bishops present. I added a word of commendation, with the result that a committee was appointed, consisting of the Archbishops of Milwaukee and Chicago, and the Bishop of Rockford, Illinois. They have been instructed to send out an appeal to all the Bishops of the United States, and I sincerely trust that a generous response will follow this appeal.

Simultaneously with the issuing of this message a number of prominent priests familiar with the true conditions of affairs in the European countries have undertaken to solicit practical help by collections in church. They are aided by lay delegates, such as the Baroness von Rast, who represents the mothers of the afflicted districts in behalf of whose children the Holy Father has issued his Encyclical. These solicitors of Christian charity are at the same time representatives of the various authorized charity organizations through which the collected funds are to be distributed. They include the Charitas, the Bonifacius Society, and similar philanthropic channels approved by the Bishops.

Besides the instrumentalities for the direct distribution of the gifts of those who feel for the little children, there are other mediums of benefiting the distressed countries, and of indirectly aiding the object for which the Holy Father ap-

peals. Reliable statistics of the conditions in central Europe show that there are numerous institutions, such as maternity hospitals, orphanages, foundling homes, and all manner of industrial and training schools, which have had to be closed or are in danger of being discontinued for lack of the necessary means of maintenance. The guardians, religious and secular, on whose management these asylums depend, find it impossible to secure the means of livelihood not only for their wards but for themselves as well. Thus it happens that a large proportion of sisters and brothers are deprived of the power of carrying out their charity work, though anxious to be of service. Similarly there are many priests who have no source of support. Private appeals show that even where the government supplies its clergy with a nominal salary or pension, the latter hardly exceeds the sum of thirty or forty dollars for the entire year. Pastors cannot appeal to the people, but are in many cases obliged to share their pittance with them in order to alleviate the poverty and famine of their own parishes. This is true at present especially of the German countries where industrial discrimination and the financial burdens imposed by the high taxation and the obligations of the compact of Versailles have depreciated the currency to an abnormally low rate, while the necessaries of life are still excessively high in price.

Hence it is true charity to answer the appeals which come honestly from the clergy and the religious. There are others, such as the publishers of Catholic papers and periodicals, who are making an effort to sustain the spiritual life of the nation, which has suffered from the war's effects and without which all material aid is futile, since it hinders the proper upraising of the children for whom the Holy Father and the Bishops are pleading.

A splendid example of generous charity has been given by the Society of Friends, which, setting aside all distinctions of race and creed and nationality, has multiplied its agencies of help. Through them and the intervention of Mr. Hoover, one of their members, the necessary transportation privileges were obtained from our Government, which facilitated the expedition of help in a systematic and effective way. The Holy Father has publicly recognized these efforts and points out

the "Save the Children Fund" as one of the chief channels for distributing alms appointed by himself. Besides the organizations in America, and Italy, Belgium, Vienna, and other local centres, our press, for example, *America*, the Central Verein's organs in different parts of the States, and individual priests like the Rev. Theodore Hammeke of Philadelphia, Editor of *Nord Amerika*, have done valiant and efficient work for the cause, and are ready to forward contributions to the sufferers, as directed by the donors.

In the case of diocesan collections ordered by the bishops, the contributions find their authorized channels, of course, as directed in each case. Those who are disposed to give aid for particular necessities, places or institutions will have their directions carried out, if specified, by addressing the Secretary of the Catholic Central Verein, Temple Building, St. Louis, Missouri, or Father Venantius, Capuchin Monastery, 213 Stanton Street, New York City. Similar aid addressed to the Vatican Offices, Rome, will be distributed under the direction of the Holy Father.

LEGISLATION AGAINST THE PARISH SCHOOL.

To the Editor, THE ECCLESIASTICAL REVIEW.

The rudimentary principle of American life is the freedom of each citizen to promote educational and philanthropic work in his own way, so long as it does not infringe upon the rights of others. The personal rights of parents therefore must not be waived aside in educating their children when and in what manner their conscience dictates. Our laws demand that an education shall be available to everyone, and that everyone shall be educated up to a certain standard. That is right and for the welfare of the community. But to dictate where the education shall be obtained is beyond the rights of the state.

The presidential campaign of several months ago witnessed the most serious attack so far made in this country on this sacred right of parents. It was a direct attack upon the private school and upon the Catholic school in particular. In the State of Michigan an amendment to the State Constitution was proposed to be voted upon by the electors, which, if it had passed, would have closed every private school in the state. It would

have compelled parents of all religious beliefs to send their children to the public schools where no religion is taught. The Amendment was innocently worded, giving the impression that the authors were deeply interested that children between the ages of five and sixteen years should receive an education, in case parents were neglectful of their duty in that regard. But its real purpose was to take the child from the control of the parent and hand it over to the State in educational matters, thus establishing Socialism in the schools, a State monopoly of the education of children.

A heated campaign of many months, a campaign of education on the part of the supporters of the private schools, a campaign of bigotry and religious animosity on the part of those proposing the amendment, was waged. Happily the amendment and its authors were repudiated. Public and professional men, educators and fair-minded citizens brought their influence to bear on the question and urged the rejection of the provisions of the amendment. Its repudiation was emphatic and complete, and there is room for confident belief that the project is buried for all time. On all sides it was condemned as unfair, un-American, and unconstitutional. Men of all shades of belief publicly spoke against it, placed themselves on record in opposition to it, vehemently opposing it as unwise and uncalled-for. The people of the state at large decided once for all, that this iniquitous measure should not become a law and a blot on the fair name of their state. The American public, fair-minded as it is, may always be depended upon to frown down dark-lantern methods and the introduction of religion into politics.

Attacks upon the fundamental religious rights of American citizens can be met only by a campaign of education. The intelligent citizens of a state study the provisions of legislation of this character thoroughly, consider the underlying reasons for proposing such legislation, then rally to the cause of religious freedom, by using their influence and spreading their knowledge, so that the entire people may be informed of its injustice. Religious hate and bigotry which lie hidden in such legislation, can be exposed only by tearing away the mask, through a campaign of enlightenment, such as was waged by the people of the State of Michigan. In the interest of

society, in the interest of justice, in the interest of the rights of the individual, all such hate-breeding legislation, conceived in the spirit of narrow intolerance, should have the white light of public opinion turned upon it, so that it may be seen in all its ugliness. Then there will be no doubt as to the protest registered by the fair-minded American public.

Every American citizen has a right to give his child a religious education. This is not only a part of our heritage of religious liberty, but a God-given right. The child belongs, after God, to the parent; his right is prior to that of the state. And certainly in so important a matter as the religious education of the child, affecting its welfare here and hereafter, the parent has a right which the state is bound to hold sacred. By far the most disgraceful feature of anti-parochial school legislation is that it stands as an assault on the rights of parents over their children. Most parents realize that the proper training of the character of the child is, after all, the paramount matter in human life. They realize that the one thing necessary in this life is the salvation of the souls of their children; that all other things are subordinate to this and should minister to it. Even granting that the atmosphere of the home is thoroughly religious, Catholic parents realize that under ordinary circumstances the home cannot give the religious training without which our young people are exposed to loss of faith. They realize that such training may be had only in the Catholic school. It is for this reason that our people make such sacrifices for the school.

The constitutional right of all parents to provide for the religious education of their children according to the dictates of their conscience is absolutely destroyed by the passage of any anti-parochial-school legislation. The public school makes no provision for the religious education of the child, and if any parent desires that the intellectual training of his child shall go hand in hand with religious and spiritual training, the Constitution of the United States gives him the right to place that child where he may receive such development. The contention of the upholders of such nefarious legislation, that the teaching in church schools is derogatory to the best interests of America, has been proved false. Dr. Philander P. Claxton, United States Commissioner of Education, said in June, 1919:

"I believe in the public school system. It has been the salvation of our democracy, but the private schools and colleges have been the salvation of the public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary." There can be no complaint as to loyalty to country instilled in the hearts and minds of the pupils of the parish schools. We have but to reflect on the splendid record of the Catholic parish schools before, during and since the war.

Bad as it would be to close all private schools, and overburden the public schools, now badly demoralized on account of the shortage of teachers and the lack of available space, it would be infinitely worse to strike a blow at the very fundamental principle of our free government. Legislation of this kind moreover is inspired by religious bigotry which ought to have died out in American minds a century ago. Any educational institution which inculcates the principles of any form of religion should be supported in these days of lax morality and enfeebled spirituality. The one hope of this Republic's future peace and prosperity is that religious instruction in the Faith of the child's parents be made a prime essential of any sane system of education. "The need of to-day is not less religion, but more, in every department of life, and not less, but more, in the schools, public and private; and this need is the greatest need of to-day to save the world from anarchy, wild revolution, and destruction." Washington spoke the wisdom of Christian centuries when he warned his countrymen that morality could not long be preserved without religion. Therefore instead of proposing legislation to eliminate church schools, every encouragement ought to be given them, for they are the salvation of our country. If not encouraged, they should at least be free from molestation, as the Constitution of our beloved country provides. The first amendment to the Federal Constitution reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The Fourteenth Amendment reads: "No state shall make or enforce any law which shall abridge the privilege or immunities of citizens of the United States." According to the sense of these two amendments to the Federal Constitution, any anti-parochial-school legislation does not

stand the test of Americanism; it is foreign to the spirit of our country.

As Catholics and especially as Catholic priests, we should view with alarm the tendency now so common to antagonize our faith by attacks on the parish school. The perpetuation of the faith and its fervent practice depend upon the Catholic school. The enemies of our holy religion realize this only too well, for the tendency of all anti-Catholic legislation is to attack the Catholic school. Moreover, the efficacy of the Catholic Church as a moral power in this country largely depends upon the parish school. When the spirit of religious persecution shows itself in the form in which it lately appeared in Michigan, every Catholic priest and layman, in justice to himself, and for the future welfare of the Church and of this country, should assume a militant attitude of mind, not meeting the adversary with his own cowardly weapons, religious hate and calumny, but by a plain statement of facts.

F. Jos. Kelly.

Detroit, Michigan.

MARYKNOLL MISSION LETTERS. XX.

American Catholic Mission, Yeungkong, China.

The lives of God's Saints and Martyrs are inspiring, and their heroic virtues are ideals calling us to serve God in humble imitation. Yet the ordinary life of the average missioner has an appeal that will interest us perhaps more forcibly because he is not one of God's highest types but nearer our own daily lives. The mere fact that his life is not heroic will give us confidence to follow him.

The life of Fr. Klingler is an example of the experiences of an average missioner, at least in the past generation.

Adolphe Klingler was a wide-awake boy, just as later he was an energetic missioner. He tackled his studies with as much spirit as he showed in fighting bandits. He was born in Alsace (then, as now, a part of France), on 4 October, 1853. He was still a youth when the Franco-Prussian War broke out in 1870. He studied at Zillisheim and later went to the Seminary at Strasbourg for his course in theology. But

the call of the heathen was too strong to be resisted and he applied to the Seminary for Foreign Missions.

This Seminary, centuries old, is on the Rue du Bac in Paris. Its long list of martyrs, among whom is Blessed Vénard; its thousands of missioners who have lived glorious lives among the pagans; its great influence that has made the whole world its field of action—are more than enough to make this chapel and house of study beloved by every Catholic.

Young Klingler entered the Foreign Mission Seminary in 1876, and stayed there two years to finish his studies and, more important still, to acquire the missionary spirit of prayer and cheery sacrifice for which the house is noted. Its "Hall of Martyrs," with bodies of beatified fellow-students, relics of their torture and death, and even some of their personal little belongings brings home to the seminarian the nearness of companionship with God's saints, who were also his brothers in the Seminary.

Klingler was ordained on 21 September, 1878, and on the very next morning was sent to his mission in Tongking. Tongking is south-west of China, about the same latitude as the American Mission and two days distant from it. Tongking is a little larger than all the land from the St. Lawrence to the Delaware, east of Ohio. The population, though, is only that of New York State or less.

Fr. Klingler arrived at his mission on 9 January, 1879. His Bishop, Monsignor Croc, saw immediately that he was a man who would do things, and sent him, after several months' study of the language, to a hard section. This district, Hatinh, was suffering both from persecution and from the poverty of its missioners. There were almost no Christians. A change soon came over the district. Even the pagans began to say: "Till now there was not a single missioner in Hatinh; now there are ten". There was actually only one, but he seemed to be everywhere, and everywhere he made himself respected.

One day he was passing in front of the mandarin's court-house. A drunken fellow blocked his way and began to insult him. Fr. Klingler on his walks always carried a stick, and he used it now as his only argument. It was enough and quickly silenced the man, who turned out to be the great

mandarin himself! The affair created a stir, but not to the hurt of the missioner, for in Annam, at least, fear is the beginning of wisdom. It was also the beginning of justice.

A little later a raft filled with beams for a chapel was held up by an officer. Fr. Klingler demanded an audience with the mandarin.

"Great Mandarin", a servant announced, "the missioner is here and would like to see you."

"What! That European devil?"

"Yes, your Honor."

"What does he want?"

"His boatload of wood was stopped by an officer."

"Quick! Order it to be given back to him, but don't let him come in here!"

Fr. Klingler stayed only four years at this place, but he put some backbone into the timid Christians so well that later they stood up under fire. He also carefully invested the funds of the district and to-day it has nine flourishing parishes. His Bishop was growing old and he saw that trouble was brewing, so he called Fr. Klingler to the center, just as the insurrection of 1885 broke out. A massacre of the Christians was decreed. It began on 13 July and soon spread to all the provinces. Ten missioners and more than 30,000 Christians perished. As the persecution was not an order from the regular government, but simply the work of bandits, the missioners hastily armed their Christians and later were victorious. Fr. Klingler drew up his people behind a palisade of bamboo sticks. He had few rifles and lances, but his courage and tactics inspired the Christians to heroic efforts. Nearly 1600 Christians were surrounded by 2000 well-armed pirates. The Christians had eight rifles. On 13 November, with 30 dead or wounded and their powder exhausted, they withdrew into some caves in the mountainside. The bandits closed up the opening with bundles of straw and set it blazing. Shut up in the cavern without food or water, the end seemed near. But Fr. Klingler heard of it. With 300 men he attempted the rescue. Finding his way blocked by bandits, he made a detour and surprised the enemy. In spite of a heavy fire from the enemy, he led his men to the opening and faced the enemy. His rapid-firing gun made havoc among them and they fled.

After months of daily skirmishes, the bandits were dispersed and toward the end of 1886 the Christians began to return to their villages. Converts poured in on him and he soon had four new mission stations. It was too good to last. Another persecution was ordered by three mandarins, not openly this time, but by threats and petty outrages on the Christians. By bribery and intrigue they succeeded in having Fr. Klingler expelled by the civil authorities. Undismayed, he betook himself to the Governor General and had the order revoked. He returned to his Christians and, in fulfillment of a vow they had made during the massacre, he began the construction of a chapel to the Blessed Virgin. Stones were quarried from the mountains by the Christians under his direction, and after eight years of daily toil, designing and directing the entire work, he had the consolation of witnessing the solemn blessing of a little Gothic chapel, entirely of granite, with a tower and chimes. At 62 he broke down. He was urged to rest, but his iron will would not give in. His yearly reports at this time show an average of 150-200 baptisms of adults and about 600 baptisms of babies.

As soon as his brother Louis came to relieve him of his post, he began the evangelization of a vast region where the Faith had not yet been preached. He laid a good foundation there for others to tend, but the end came on 26 January, 1917. Calmly he made his confession to his brother, received the Last Sacraments, and soon went to meet his God. His tomb has inscribed these words: "Died on the Field of Honor".

His life was similar to that of his fellow missioners, with nothing more heroic than theirs, yet it was evidently one lived for God, and as such is a call to us.

F. X. FORD, A.F.M.

THE CATHOLIC PRESS IN RURAL PARISHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

From the report in a recent issue of a diocesan paper I learn that a Western city pastor has resigned his place and gone to labor as a rural rector. He intends to work hard for the farm population that he will touch. The incident suggested to me

that my experience of several years in this really rural parish might be of interest to others engaging in similar pursuits. My predecessors and I have both found that our Sunday school is not what one would call a success. It must be held in the morning between the two Masses. This congregation is as widely scattered in territory as the cloudland overhead. Impatient parents have to wait for their children, and some of them will not wait, and others cannot, so they grab up their youngsters, and travel home, usually by Ford, occasionally by mules.

The summer school, which runs only in the mornings for three hours, isn't a howling success either, as the parents don't see the need of so much "eddeecation," the seven months' township schooling to them seeming an overdose. Then the children are possessed of an acute desire to play, like too long recesses, and worry their teachers by not paying heed. All this we have faced and still face, and have to grin and bear with. Many families can't come to Mass every Sunday. In the winter some families can hardly get here at all.

So I have tried the apostolate of the press. First, I had *The Catholic Tribune*, of Dubuque, a tri-weekly, now a daily, sent to every family for several weeks. The farmers welcomed it—for it was free. (Do you know Pennsylvania Dutch farmers and their "pursy" spirit!) I managed to get one subscriber for—three months! Now I am sending every family Father Noll's publications by mail, *Our Sunday Visitor* and *The Parish Monthly*. I have been doing that for a year, and am seeing blessed results.

If the farmers and mountaineers won't or can't come to the Gospel, then the Gospel can be mailed to them. The rattling old Ford, with its fickle spark plugs, that blows our mailman along his weary way upon the mountains, doesn't look like a beautiful winged-footed Mercury, "that bringeth good tidings," but that's its office. I hold a picnic, and get more than enough money to pay for the papers.

Mighty is the word of the living tongue, but, in this case, mightier is the print of the wide-awake linotype.

HARRIGAN.

PASTORS AS CONFESSORS OF RELIGIOUS COMMUNITIES UNDER PAROCHIAL JURISDICTION.

Qu. Will you kindly state whether a pastor is included among those who, according to Canon 524, "habentes potestatem in religiosas in foro externo", may not be appointed as regular confessors of religious having charge of the schools in his parish?

Resp. The phrase "habentes potestatem in religiosas in foro externo" is to be interpreted as referring to ecclesiastical superiors who have the right to decide contentious appeals or to pronounce judgment in cases of admission to vows or of dismissal from a religious community. They are the Vicar General in the secular curia, or a religious (provincial or general) superior. The purpose of the prohibition is to prevent the possibility of an ecclesiastical judge, in case of delinquency, being influenced by knowledge which he might obtain "in foro sacramentali". The law also thus safeguards the freedom of the penitent in her manifestation of conscience.

Although the pastor does not ordinarily come under the designation of a priest having this power of external jurisdiction, since he exercises jurisdiction over the religious directing his school only in the wider sense in which he rules all his parishioners, there are other reasons why a parish priest should not ordinarily be appointed to hear the confessions of religious attached to the service of his parish. This is indicated by the very fact that he requires a separate faculty for hearing them; and that this faculty, even when granted, expires after three years. There is also a prohibition against a pastor acting as confessor of religious in his parish when his doing so interferes with the fulfilment of his parochial duties in other respects.[1] Hence it is the ordinary practice of bishops to appoint a confessor for religious communities from outside the parish to which the convent is attached. Sometimes necessity compels them to do otherwise, as in the case of missions in which priests live at a great distance from each other. Such cases are not rare in America, where a priest is at times obliged to spend half his annual income to get the necessary conveyance to reach a confessor.

[1] S. C. Ep. et Reg., 7 July, 1780, "Super prohibitione ne parochi in confessarios monialium deputentur."

Apart, however, from such instances it is plain that both pastoral charity and prudence disapprove the appointment of a confessor for religious, to whom they might feel a natural reluctance to reveal their faults; for although Catholics have as a rule perfect confidence in a priest who is himself an example to his flock, feeling no manner of suspicion or distrust, and indeed glad to open their hearts to the "Father", pastoral wisdom would ordinarily bid them make their self-accusation to someone else.

PARISH RECORDS AND THE EPISCOPAL CURIA.

Qu. As I read the new canonical regulations, we pastors are obliged to send our Parish Records for approval to the Episcopal Chancery, at the end of the year. I did so, and the messenger brought back the entire collection, saying that the Chancellor had said, it would be all right if I made a summary report, as in previous years, of the books, and sent it to him. Have I any further obligations in this regard?

Resp. The new Code of Canon Law (Can. 470) prescribes that the pastor send the year's Parish Records (of Baptism, Confirmation, Marriage, and Death) to the Episcopal Curia. This does not mean the identical register kept in the church, but an "authenticum exemplar" of the same. Hence a copy, duly authenticated by the pastor as a true and detailed report of the administrative condition of the parish, answers the purpose manifestly intended by the law, especially when the diocesan authorities designate the precise form in which the "authenticum exemplar" is to be presented. This is required in order that the Ordinary may make to the Holy See his report of the economical and spiritual condition of the parishes under his jurisdiction. It is not necessary to include in the parochial records the "Liber de statu animarum", unless the bishop demand the same.

THE CELEBRANT DURING THE GOSPEL AT CANDLEMAS.

Qu. Does the celebrant of a Missa Cantata hold a lighted candle (newly blessed) during the Gospel at Candlemas? What of the acolytes?

Resp. Only at *solemn* Mass does the celebrant hold a lighted candle while the Gospel is being chanted by the deacon of the Mass. This candle he hands to the master of ceremonies when the Gospel is ended, before he kisses the Missal.

ASPERGES AT CANDLEMAS.

Qu. Should the Asperges be given on the feast of the Purification; and if so, before or after the Blessing of the Candles?

Resp. The Asperges is given only on Sundays. If the feast of the Purification occurs on Sunday, the Blessing of Candles follows the Asperges.

WAX CANDLES FOR THE ALTAR.

We have received a number of communications from dealers in wax candles, complaining that their trade is affected by an article in the December issue of the ECCLESIASTICAL REVIEW wherein it is stated that pure beeswax is being replaced by paraffin, sold as beeswax. The article was of course written for priests and was intended to warn them against a common imposition; it explained at the same time how paraffin may be classed as a mercantile article under the name of beeswax, while in reality it is a tar product. A chemical analysis of the candles sold as wax candles proved beyond doubt that the imposition was a fact. It did not of itself demonstrate that there were no pure beeswax candles to be had. One may buy them, if the price is paid. Dealers claim that the demand is for a cheap article which cannot be furnished with the same guarantee of purity as formerly. They will satisfy their customers, however, if instead of advertising pure wax candles in general terms, they will stamp their candles with the precise percentage of beeswax contained therein. This is exacted by the Bishops of England and Ireland, and done accordingly by the candle merchants. There is need of the same precaution with us, since the name "wax" has become of doubtful meaning for the reasons given in the article referred to. The imposition is being practised and it boots nothing for a dealer to say that he sells pure wax candles.

Ecclesiastical Library Table

RECENT VIEWS IN SACRAMENTAL THEOLOGY.

Ample opportunity for development and discussion is found in the Catholic doctrines concerning the seven Sacraments. Besides the general causes which tend to produce progress in our perception and understanding of the truths of Faith, there are special reasons for development in Sacramental Theology. The Sacraments are eminently practical institutions, adapted by our Divine Lord for the varied needs of all mankind in every stage of social development. Hence, the progress of human events constantly gives rise to new circumstances, calling for the new application of our principles of Sacramental Theology, and furnishing the occasion for a more comprehensive knowledge of these precious gifts of our Divine Redeemer. Thus Sacramental Theology offers a striking example of that development without increment which demonstrates the perfection and the vitality of Catholic Faith.

The assaults of heresy and unbelief usually afford the most favorable occasions for the elucidation of doctrine. Thus, in the sixteenth century, when Protestantism directed its attacks against the number and nature of the Sacraments, the definitions of the Church and the teachings of theologians cast much light on Sacramental doctrines. And as the opposition still persists (though not with as much bitterness as in former years), so we perceive the continuous explanation and vindication of the Church's tenets.

Progress in doctrine does not necessarily imply harmony of theological views. Before unanimity is reached, there is generally a longer or shorter period of controversy. Gradually, however, one view gains the ascendency, until finally it merits to be designated as *communis* or *certa*. Even the period of controversy, however, is productive of new ideas, explanations, generalizations, which tend to the development of doctrine.

Probably the most widely discussed and (at least from a speculative standpoint) the most important question on the Sacraments in general is concerned with the manner in which Christ determined the matter and form of the Sacraments—

whether specifically, or only generically, leaving a more exact determination to the Church. Of course, Baptism and Holy Eucharist are excluded from the discussion, since, as is evident from Sacred Scripture, their essential constituents were clearly and definitely determined by our Blessed Lord. The discussion centres principally around Holy Orders and Confirmation. The opinion favoring the generic determination (which formerly had few defenders) has gained many distinguished adherents during recent years—Billot,[1] Hurter,[2] Tanquerey,[3] Van Noort.[4] As a logical consequence of this opinion it follows that the Church can designate as valid for one place or time a matter and form which would be invalid in another region or period. Thus it could be that in the early Church the imposition of hands was sufficient matter for Confirmation, whereas to-day the anointing is also requisite for validity. In the same way the discrepancies between the Greek and the Latin rites of ordination could be explained. A strong factor in support of this opinion is the ever-increasing light that has been shed on the liturgy of the early Church by historical research—e. g. by Kern,[5] Rauschen[6] and O'Dwyer.[7] On the other hand, the opposite opinion is ably defended by worthy champions—e. g. Pohle,[8] Pesch[9] and Van Rossum.[10]

Concerning the character impressed on the soul by Baptism, Confirmation, and Holy Orders little is certain save what has been taught authentically by the Church—the existence, spiritually, and indelibility of this sacred seal. The opinion of St. Thomas as to the nature of the character—that it belongs to the species of *potentia* in the category of quality[11]—seems to be preferred by modern theologians to Suarez's view—that the character is to be classed as a habit.[12] Another more subtle

[1] *De Sacr.*, Vol. I, p. 171; Vol. II, p. 297.
[2] Vol. III, n. 576.
[3] Vol. III, n. 279-468; 1920.
[4] *De Sacr.*, n. 101.
[5] *De Extrema Unctione.*
[6] *Eucharist and Penance in the First Six Centuries.*
[7] *Confirmation, a Study in the Development of Sacramental Theology.*
[8] Pohle-Preuss, Vol. VIII, p. 108.
[9] *Praelectiones*, Vol. VI, n. 223.
[10] *De Ordine.*
[11] *Summa*, 3, Qu. 63, a. 2.
[12] *De Sacr.*, disp. 6, sect. 3, n. 6.

question, still controverted, is whether the character resides in the intellect, the will, or the essence of the soul.

That for the validity of Confirmation and Extreme Unction the chrism and oil must be specially blessed for these particular Sacraments is the more common view at the present day. The new Code emphasizes this condition by prescribing that the oil to be used for Extreme Unction must be "*ad hoc* benedictum" (Can. 945). Since, however, the prescription of the Code may regard either validity or liceity, the other opinion might be followed in case of urgent necessity—i. e. Confirmation may be conferred (conditionally) with *oleum infirmorum* or *catechumenorum*, and Extreme Unction with chrism or *oleum catechumenorum*.[13]

It has been a generally-received practical rule never to confer a Sacrament (except Penance) with a condition dependent on the *moral* dispositions of the recipient. This rule is based on the doctrine of the *reviviscentia* of the Sacrament. For example, a man has received Extreme Unction in mortal sin and without attrition. His indisposition prevents the influx of grace. As soon, however, as the impediment is removed, the Sacrament revives and produces its effects. But if a condition dependent on his state of conscience has been placed in the administration of the Sacrament—e. g., *si dispositus es*—the Sacrament would have been null and void, and there would be no possibility of *reviviscentia*. Hence the foregoing practical norm of guidance which provides the soul with every opportunity of justification and salvation. At first sight, however, Can. 942 seems opposed to this rule. The Canon prescribes that Extreme Unction is not to be conferred on those who contumaciously remain impenitent in manifest mortal sin —"but if this be doubtful, let it be conferred conditionally". The obvious meaning would be, "if this (i. e. the contumacious impenitence) be doubtful," etc. However, in their latest editions Noldin (Vol. III, n. 445) and Aertnys-Damen (Lib. VI, n. 544) claim that the doubt spoken of in the Canon is concerned with the *intention* of the person to receive the Sacrament, and not with his moral dispositions. A more lengthy defence of this view appeared recently in the *Linzer Quartal-*

[13] Noldin, *De Sacr.*, 86, 432; Aertnys-Damen, Lib. VI, 82, 536.

schrift (Vol. III, 1920, p. 410). The writer, Fr. Bock, S.J., adduces as an argument, Canon 943, which directs the administration of the Sacrament without any condition to those who are unconscious, but who, when conscious, have at least implicitly asked, or would probably have asked for Extreme Unction. In this Canon, the writer argues, no condition is prescribed, even though there be serious doubt regarding the recipient's moral dispositions. Provided there is no reason to doubt his intention of receiving the Sacrament, it is to be conferred absolutely. Hence the conclusion that the doubt referred to in the preceding Canon regards the intention; and the condition to be used is "si capax es" or "si intentionem habes".

Historical research into the administration of Penance in the early Church has given rise to not a few difficult theological problems. Was it the custom of the Church in the second century to refuse absolution to certain classes of sinners even on their deathbed?[14] Hergenroether,[15] Vacandard[16] and Rauschen[17] are inclined to answer in the affirmative, while Steufler, S.J.,[18] Pesch,[19] and the majority of theologians are loath to admit this contention. They explain the permanent exclusion of notorious sinners from Penance as an abuse in certain regions rather than as the universal practice of the Church. Pohle thinks it not unlikely that the early Church, for disciplinary and pedagogical reasons (not because she was unaware of her jurisdiction), refrained from exercising the power of the keys in regard to capital crimes.[20] Later historical studies may throw more light on this disputed question.

The opinion that the Church formerly empowered deacons to administer the Sacrament of Penance is also favorably viewed by Pohle (Vol. X, p. 125). The explanation of this uncommon view is analogous to the opinion of the generic determination of the Sacraments by Christ—namely, that our

[14] Funk, Vol. I, p. 24.
[15] Vol. I, p. 253.
[16] *Revue du Clergé*, 1907.
[17] *Penance in the First Six Centuries*, 1913.
[18] *Zeitschrift für Kath. Theol.*
[19] Vol. VII, n. 46.
[20] Pohle-Preuss, Vol. X, p. 41.

Lord granted the Church a certain latitude in the choice of the minister, and under peculiar circumstances she extended the power of Sacramental absolution even to deacons. The usual explanation of the historic facts is that either there were local abuses, not sanctioned by the Church, or absolution given by deacons was only in the external forum, and confessions of sin were made to them only for the purpose of exciting greater contrition.

The Sacred Penitentiary was asked many years ago about the validity of absolution given by telephone, but refused to decide on the question. Theologians more commonly declare the administration of the Sacrament in this manner to be invalid or at least very doubtful. However, the Rev. Louis Foley, O.M.I., argues for the probable validity of the Sacrament thus conferred, at least in extreme cases.[21] The solution depends chiefly on the question whether the telephone brings the penitent into the presence of the confessor. Fr. Foley holds that it does. "The telephone satisfies the conditions of individualistic communication which is the essential element in presence". At any rate, in case of urgent necessity, this opinion would possess sufficient probability to warrant a conditional administration of the Sacrament.

Intimately connected with the Sacrament of Penance is the subject of contrition. The tendency of late years is to emphasize the ease with which acts of contrition and divine charity can be elicited. The little book entitled *Perfect Contrition*, by Fr. Von Den Driesch, has been widely circulated. Fr. Semple's *Heaven open to Souls* is a more developed treatment of the arguments in favor of the facility of acts of contrition and love in ordinary Christians. An article along the same line of thought, on the remission of venial sins, has lately come from the pen of Dr. Franz Zimmermann.[22] He explains and defends the opinion, which seems to have been held by St. Thomas (P. III, q. 87), that for the remission of venial sins virtual attrition is sufficient—i. e. that repentance which is implicitly contained in acts of those virtues which are opposed to the venial sins. Fr. Zimmermann urges the use of this

[21] *Irish Theological Quarterly*, October, 1920.

[22] *Quartalschrift*, 1920, Vols. III and IV.

opinion in the direction of frequent communicants, as a stimulus to the performance of virtuous acts and the more fervent preparation for Holy Communion.

A very practical paper by "A Missionary Priest" on perfect contrition and the manner of explaining it to the people appears in the *Irish Ecclesiastical Record* for September, 1920.

The new Code has given occasion for many articles on sacramental jurisdiction, which are a combination of dogma, moral, and canon law. The *Revue Ecclesiastique de Liége* (No. 2, 1920) contains a paper by G. Kiselstein on the nature and extent of sacramental jurisdiction, and the person capable of conferring it. Fr. E. Jombart contributes to the *Nouvelle Révue Théologique* (Nov., 1920) an article on "Jurisdiction and Good Faith", showing the extent of the Church's liberality in granting jurisdiction when good faith or doubt are present. Questions arising from Can. 521 and 522, concerning the jurisdiction requisite for the confessions of religious women, are treated in the Spanish *Revista Ecclesiastica* (Vol. II, 1920, n. 1) and the *Nouvelle Révue* (Sept.-Oct., 1920). Here again the principle of leniency and liberal interpretation seems to predominate in the theologians' discussions.

Whether the Subdiaconate and Minor Orders are Sacraments or only Sacramentals is a controversy of many centuries duration. The more general view of modern theologians, contrary to that of St. Thomas, denies that these Orders are Sacraments. However, the opinion of the Angelic Doctor is still supported by eminent authorities—e. g. Billot[23] and Tanquerey.[24] The Code (Can. 108), following the example of the Council of Trent (Sess. XXIII, Can. 6), leaves the question unsettled, by enumerating the grades of the divinely-instituted hierarchy of Orders, as bishops, priests, and *ministers*. The last term, being indefinite, may fit in with either opinion.

The Holy Eucharist, the very centre of the Catholic Sacramental system, always remains a subject of absorbing interest in Theology. The efforts of the saintly Pius X to propagate devotion to this Mystery of divine power and love have stimu-

[23] *De Sacr.*, Vol. II, Thes. 29.
[24] Vol. III, n. 815.

lated the energies of doctrinal and ascetic writers. Among recent German writers in this field has been Dr. John Nicolussi, S.S.S., the author of two works on the necessity and the effects of the Holy Eucharist, published at Bozen.

The aim of the writer is to extol the necessity and the efficacy of the Holy Eucharist. Some of his views, however, seem rather extreme. For example, he maintains that the incorporation with Christ which is produced when one is baptized, is to be attributed to the desire of the Holy Eucharist (which is necessary for justification) rather than to the Sacrament of Baptism. The Holy Eucharist, rather than Penance, he contends, has been directly instituted for the forgiveness of venial sins. He ascribes to the Blessed Sacrament, as a special effect, protection against sickness. Dr. Otto Lutz has contributed three articles to the *Zeitschrift für Katolische Theologie* [25] in which he reviews the writings of Dr. Nicolussi, and takes exception to some of his opinions, contending that they have no solid basis in Revelation or in the teaching of the Church.

An article entitled "The Holy Eucharist in St. Irenaeus", by the Rev. Edward R. James, appears in the November issue of the *Irish Ecclesiastical Record.* It is intended to refute statements made by Dr. F. R. Hitchcock in his book *Irenaeus of Lugdunum*, to the effect that "there is a line of deep cleavage between the views of Irenaeus and those of the Roman Church on this subject (the Real Presence)". By apt citations and clear explanations of various passages from the writings of the Saint Fr. James demonstrates that his doctrine of the Holy Eucharist is identical with that of the Catholic Faith at the present day.

The abstruse problem of the essence of the Mass is still the subject of much discussion. The weight of opinion places the essence in the Consecration alone; but when explaining how the Consecration realizes the essential elements of sacrifice, *quot capita, tot sententiae.* The latest work on this subject *De Essentia SS. Missae Sacrificii*, by the Rev. H. Lameroy, Ph.D., has been reviewed in the November number of the ECCLESIASTICAL REVIEW. A shorter treatise on this subject,

[25] 1919, n. II; 1920, n. III–IV.

by the Rev. W. Hackner, which has already appeared in German, will soon be printed in English.

When we realize that the foregoing discussions are but a few of the questions that are debated in only one branch of Theology, it becomes evident that there still remain many opportunities for the scientific development of doctrine; that there are many realms of thought still unexplored, which promise, at some future date, to manifest the "depth of the riches of the wisdom and of the knowledge of God". As Abbé Hogan says in his *Clerical Studies* (p. 164): "History, philosophy, Biblical criticism, social science, every new departure or new development of mind has something new to say or to ask regarding religion. It is the mission of theology to answer, and the task is simply endless."

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"PRACTICAL COUNSEL" FOR PREACHERS.

The marks of quotation placed around the first half of the title of this paper are not intended to suggest a questioning criticism. The quoted words are found in the introductory portion of Mr. Vaux's little volume on *Preaching: What to Preach and How to Preach*, published some forty years ago. There was complaint then, as now, of the inferior quality of the sermons preached:

> The complaints commonly made respecting the inferior quality of the sermons delivered from Church of England pulpits will be a sufficient justification for the appearance of this volume . . . no short and inexpensive treatise is extant in which the subject of Preaching is dealt with *practically*. . . . Whatever may be the value of the contents of this volume, they are, at least, the result of above thirty years' experience in country and London parishes; and the writer cannot help feeling that if he had had some book of the kind put into his hands when a deacon, it would have been the better both for himself and for his congregations. . . . Much as preaching is thought of and talked about at the present time, it is somewhat surprising that so little help, in the way of *practical counsel* and advice, has been given through the Press to the younger clergy to assist them in qualifying themselves for this important branch of ministerial work.

The italics in this extract are mine. What and how to preach —this is a large subject. The author confines his treatment within 150 small pages, for he wishes to be "practical". I venture to say that he is practical and gives concrete advice.

With all the larger works on homiletics, he advises the use of commonplace books, note-taking, study of the Scriptures, the Fathers, nature, history, science, and the like; the cultivation of spiritual life and aims, purity of motive, and the rest. But he does not linger long on such topics, properly taking for granted that such interests belong to any just preparation for the ministry, and do not specifically fall within the limited field of homiletics. He is "practical" in his specific mention of certain useful and available works on Scripture, the Fathers, and the ascetical writers.

In a previous paper much was quoted from recent Catholic writers on preaching. The attempt was made to assemble in one place various observations that seemed to give concrete counsel respecting the preparation of sermons. My present purpose is to quote similar advice from non-Catholic sources. We shall find this advice rather more detailed and specific, possibly for the reason that our separated brethren find their principal work of a homiletic character.

For instance, Mr. Vaux takes the trouble to place the young homilist in a picture such as a painter might arrange—before a table, with a rack for selected books at hand within easiest reach, with his own common-place books neatly jostling those which have been compiled by others and published at moderate prices, and with a stately row of books on Scripture, dogmatic theology, the Fathers, and ascetical writers:

> There is another practical point of real importance to sermon writers, which must be mentioned.
>
> A carpenter at his bench in the workshop takes care to have the tools that he is likely to want, either in a rack before him, or in a basket by his side. He can thus pick up what he needs without waste of time. The writer of a sermon has similarly a specific work to do, and in like manner requires his tools—*i. e.*, his books of reference—ready to hand.

This is assuredly concrete—the picture of a table in the priest's room devoted exclusively to sermon paraphernalia, with

a rack or bookcase at hand containing all—and only—the books he should consult for his sermon. Mr. Vaux's catalogue of such seems to him fairly restricted, but it is generous withal, including as he says, "a few purely Spiritual books, such as 'The Imitation', 'The Spiritual Combat', and some of St. Francis de Sales' works."

This *mise en scène* occurs in the very Preface to the little book. When the sermonizer, having through years of study in the seminary prepared himself remotely for his great work, comes to the actual labor of writing a sermon, he sits himself down before this well-furnished table, eats, digests, dreams; awakes, writes his sketch, amplifies, memorizes in full or in outline.

As this is a "Library Table" paper, we must leave Mr. Vaux—although he has much other good advice to give—and glance at the fuller details given by other writers.

The homilist being set down to his task, we may listen to the Bishop of Ripon, who in his *Lectures on Preaching* takes excellent care to warn us that sermon-writing should not be prepared for by a wild ride through books for thoughts and suggestions. "We can understand", he says, "how Haydn never attempted to compose till he had prayed. Upon the instrument of Gounod the head of the Christ was carved, to remind him of Him whose presence and power could sanctify and elevate human work. The preacher should not be behind such men as these" (p. 28). Again:

> The first qualification for writing a sermon is, that you should have something to say. No man can carve a statue until he has the stone ready; no man can mould a figure till he has the clay; and no man should imagine that he can write his sermon till he has something to say. You will not wonder that I reiterate this, because many a man sits down in his study of a Saturday to write his Sunday's sermon and finds himself the victim of blank despair, and racks his brain with anxiety because he is conscious that he has nothing to say. Now an authority tells us that whenever a preacher finds he has nothing to say, he may be sure that the fault lies in himself. We must certainly agree with him; for if there is anything great and glorious in Christianity, it is extraordinary that any man charged to preach should find himself with nothing to say (p. 76).

If a man is to have something to say, he must have material at his command:

> First, get your material. You will not find in handbooks on oratory many suggestions respecting the method by which to accumulate material. But there is one simple method. If I may borrow the example, consecrated by usage for many generations, I would bid you remember the three Rs, which lie at the root of all true knowledge, the same, with one exception, as those with which we are familiar. The three Rs I would suggest are Reflection, Reading, and (the precedent warrants the inaccuracy) Writing (pp. 80-1).

Not Reading is placed first, but Reflection. For "it is indispensable that before we write we should think". Thinking shows us our lacks, and we then are led consciously to fill those lacks by well-directed reading, to which we go with an appetite, a hunger, for the truth. This counsel is practical, although against the general advice to "read ourselves full" of a subject.

The Rev. John Watson, known to readers of *Beside the Bonnie Brier Bush* by his pen-name of Ian Maclaren, delivered the Lyman Beecher Lectures on Preaching at Yale University in 1896 and published them with the title of *The Cure of Souls.* He is nothing if not chatty and interesting, one would say whilst reading his book. He is more, however. For there is, in the midst of his cheerful badinage, great seriousness and not a little practical suggestiveness for preachers, and a kindly spiritual-mindedness that is at times Catholic and therefore wholesome. Howbeit, let us hear him in brief extracts that cannot quite do him justice.

He declares a sermon to be the result of six processes: Selection, Separation, Illumination, Meditation, Elaboration, Revision.

A preacher does not select his text or theme—rather does it choose him, suddenly, some day as he is visiting the sick, or studying at home, or walking the crowded street, or "wandering over the purple heather". He ought "at once to put this idea in a large book, with six pages at its command, for they will be needed. Some slight note may be made of this first meeting and its incidents. . . . Sometimes the idea imme-

diately fascinates. . . . Sometimes the idea actually repels. . . . One by one those ideas that have come out from a multitude and seized the mind will grow into sermons, and meantime any glimpses of them in quiet hours and any chance interview with them must be recorded. Such notes are all prolegomena to the discourse, pencil sketches from which the picture will be painted" (p. 13).

Separation consists in weaning the idea from its relatives—a process which "is absolutely necessary in the interests of the sermon. . . . Some sermons are crowded with related doctrines—the connection is often very slender—which brawl together and jostle one another in a very confusing and irritating fashion. . . . 'He's a good preacher'—a Highland gamekeeper was describing his minister,—'but he scatters terribly'. It is the difference between a single rifle bullet which, if it hits, kills, and a charge of small shot which only peppers" (p. 17).

The next process is Illumination (p. 21). Having separated his Idea from its relatives, the student now "sets his bare, cold, lifeless idea in the lights of all he has read, has seen, has felt, has suffered. He has mercilessly withdrawn it from its environment that it may be his own; now he restores it to the wide world that it may live, and according to the wideness and richness of the student's world will be the glow, the red blood of his sermon."

The fourth process is Meditation (p. 23). "And now for two days this idea must be removed from the light, where reason and imagination have their sphere, and be hidden away in the dark chambers of the soul. This is not an intellectual proposition to be asserted and proved, or a fancy to be tracked out and exhibited. This is a spiritual truth to be commended to faith, a living principle to be enforced on conscience. It must, therefore, be first imprinted on the preacher's soul till it has become a part of his own being, before he can really understand or declare it."

The fifth process is Elaboration (p. 26). Here we find the concrete looming up so largely—we may style it the "practical" if we like—that space may well be given to large quotation:

It will be observed that not one sentence of the sermon has as yet been composed, and so on Friday morning the minister proceeds to the fifth process—*Elaboration.*

He now sits down at his desk and places before him thirty small pieces of paper. [This is an *obiter dictum,* for if one should say, "Why not two sheets of foolscap?" I can only express amazement at his commonplace contrivance. My plan, as will appear, is much more ingenious, and is an invention. It is with us, as with the medical profession, a rule to patent nothing, but to offer every discovery for the use of our brethren.]

Let each thought, illustration, application, that has occurred to the minister under his idea be committed to one of those scraps. Just as one remembers them; in no sequence—a mere mob of recollections. It is, of course, taken for granted that each must be, as it were, the legitimate child of that idea. No vagrants are to be picked up and adopted. [For these the minister has another book, a sort of Foundling Asylum for homeless and nameless thoughts, but out of which some very good children may come.]

When the heap is complete, behold the raw material, selected, picked, dyed, ready now for the mill that shall weave the loose disconnected threads into pattern and cloth, or, if it please you, to revert to a former image, the print must now be taken off the negative. This heap of thought-stuff is an alphabet, with every letter there, but all unarranged. It is the student's business to spread the letters out on his table, and to survey them carefully till he lights on A and B and C, on to X Y Z. For he knows that thought follows a certain order, and it is the same order in the mind of a peasant as a philosopher, only in the former case some of the letters are wanting—blank spaces—and some are dim. Educated people resent a sermon where A comes in the middle of the alphabet and S precedes M, and they are not appeased by the fact that they have had all the letters somehow; and it may be worth saying that people without culture are almost as dissatisfied by a disorderly sermon. Hearers have an action of damages against a preacher who rambles and comes again on his own track, because it is disheartening to follow a guide whose progress is a zigzag, and because it is plain that he has scamped his work. . . .

. . . Something there will be before A, especially when a man is young—an introduction which used to extend back to the creation of the world and the purposes of God, and now embraces the latest results of criticism on the book from which the text is taken. . . . This generation desires to be ushered into the subject of the day without wearisome preliminaries, and nothing will more certainly take the edge off the appetite than a laborious preface. . . .

Something will come after Z—a striking and eloquent peroration, and, although this sounds cruel to a degree, this ought also to be suppressed. When a sermon has culminated after a natural fashion, it ought to end, leaving its effect to rest not on rhetoric but on truth. There may be times when for effect the sermon may cease suddenly some letters before Z, because the audience has surrendered without terms and the sermon has served its purpose.

When a speaker is pleading a great cause, and sees hard-headed men glaring before them with such ferocity that every one knows they are afraid of breaking down, let him stop in the middle of a paragraph and take the collection—

(One is tempted to stop in the middle of this paragraph, not indeed to "take the collection", but to indulge in a good-natured smile at what may seem to be a sly bit of humor but is doubtless intended seriously, since the pulpit orator is here "pleading a great cause", probably connected with some missionary enterprise)—

—and if he be declaring the Evangel, and a certain tenderness comes over the faces of the people, let him close his words to them and call them to prayer. Speech can be too lengthy, too formal, too eloquent, too grammatical. For one to lose his toilsome introduction, in which he happened to mention two Germans, with quotations, and his twice-written conclusion, in which he had that pretty fancy from Tennyson, is hard to flesh and blood. It is worse than the "Massacre of the Innocents"—it is infanticide; but in those sacrifices of self the preacher's strength lies, on them the blessing of God rests. Broken sentences, when the speaker could not continue, unfinished sermons, when the Spirit of God was working powerfully, have wrought marvels beyond all the wisdom of the schools.

The sixth process, Revision, is interestingly treated, but need not detain us here.

The Rev. John Neville wrote a helpful little book on *The Use of the Eyes in Preaching* (London, 1911), in which he strongly advocates extempore preaching and practically illustrates the use of mechanical details. He takes the text, "For she said within herself, 'If I may but touch His garments, I shall be whole'" (Matt. 9: 21), and treats it according to the following methods. Illustrating the first of the two methods, he says:

In the introduction strive to bring the congregation into sympathy with this poor woman, make them feel glad that she is about to receive a great blessing. Then be careful that the divisions of the sermon are simple and natural, something like this:

I. Disease, and what to do with it.
II. The Physician, and how to reach Him.
III. Health, and how to secure it.

Take the first division. Put yourself in the hands of your Teacher. Ask for guidance and expect it, and begin writing down the thoughts as they come. Keep on until you seem to have got to the end. You will be able to weed out what you don't want and arrange in proper order afterwards (page 64).

He illustrates the three points of the division in great detail, and in order to economize space, we shall content ourselves with looking at his way of treating only the first point of the division:

I. DISEASE, AND WHAT TO DO WITH IT.

1. Her disease, suffered twelve years.
2. What she had done with it. The result.
3. What she now does. Introduce Jesus.
4. Your disease. In you 6, 12, 24, and 36 years.
5. Diagnose it. Tongue, eye, ear, hand, foot, heart, brain.
6. Human treatment deals with effects.
7. Shut eye. Curb tongue. Stop ear, etc.
8. Thief to steal no more. Liar to lie no more, etc.
9. This is to paint leprosy, to make it appear like health.
10. Disease of sin is deeper, beyond human reach.
11. To cut off hand that stole, to cut out tongue that lied, is not to remove the desire from the heart.
12. What shall be done?
13. Bring the diseased heart to Jesus.

Commenting on this fairly abundant series of sub-points, the author appropriately says:

Now look over the thoughts and rearrange if necessary. Perhaps 11 should follow 8. When you write the thoughts again change the order, make whatever change you think necessary until the ideas follow in natural order. This makes easy work for the memory, as while you are arranging and rearranging, you will be fixing the whole division in your memory. And you will find that the mind

will be active all the time in producing a crop of thoughts *about the thoughts*. This cannot be described; it must be experienced to be appreciated.

He then proceeds to give a similar tableau for the second and third points of the division. He continues:

Now go through the first part again, cutting out all needless words and thoughts. You may find that two thoughts are much alike, and that one will express all you want to say. Remove one. Be careful not to overload, as the less fettered the mind is the more vigorous it will be during the delivery of the sermon. If you have too much, the application will have to be hurried.

The first point, revised after this fashion, may appeal like this:

I. DISEASE, AND WHAT TO DO WITH IT.

1. Hers, twelve years.
2. Her effort.
3. Change of method.
4. Your disease chronic.
5. Diagnose. Tongue, etc.
6. Treating effects.
7. Remove hand no cure stealing.
8. Amputation and propensities.
9. What to do?
10. Go to Jesus.

Apply, "Thy sins, though many," etc.

Once more is this first point to be revised in order that it shall next appear in monosyllabic form:

I. DISEASE, AND WHAT TO DO WITH IT.

1. Hers.
2. Effort.
3. Change.
4. Yours.
5. Diagnose.
6. Amputation.
7. Deeper.
8. Jesus.

The writer is gradually reducing his thoughts to the form of a sketch for memorizing easily. Although his purpose is

to give aids to extempore preaching, it is clear that such a scheme might help those who intend to write out their sermons in full and to memorize them word for word. The monosyllables are practically catch-words impressed on the memory as a draughtsman's sketch might be placed on a blackboard for easy contemplation.

Upon this final monosyllabic form the writer comments as follows:

> This or something like it will be the final arrangement, not arrived at quite so quickly as shown here perhaps, but this supplies the plan of working, and the end aimed at. Leave it for a time, and look over the second and third division in the same way.

We need not, however, follow him here. The illustration of the first point will suffice. But when the three points of the division have been thus satisfactorily condensed after manifold revision, what is the preacher to do with the completed plan? "Fix it in the memory", is the answer. How? The writer declares that the answer to this question "is of the utmost importance." The sketch or plan "must not be learned as a piece of poetry is." He continues:

> It must be written through, repeatedly, until it can be done from memory. It will be found at first that in some cases the single word does not bring back to mind all that was written. Very well, refer back and refresh the memory. Soon the single word will be ample for the purpose. It will also be discovered that, in going over the plan again and again with the pen, the mind will expand. Not only will the order of the words be fixed in the memory, but all the time the mind will be evolving thoughts and ideas which will be a source of delight. It is a splendid exercise in invention. An actual experiment will show there is no waste, but, on the contrary, an enormous gain.
>
> I am assuming that all the preparation will be gone through in constant dependence on the Holy Spirit's aid. . . . When all is ready, and just before going before your people, take a piece of paper and write your plan, that you may be sure it is in your memory.

The author believes that the written plan will not have to be resorted to once in a hundred times, that it can be departed from with ease on the spur of the moment and returned to with equal ease, and that by a little practice the preacher can modify

the train of thought so as to meet conditions which the proper use of the eyes may make known to him.

The author offers another method of preparing the sermon. He calls it "the growing method". In illustration, he takes a text from the same Gospel narrative, but works it out differently. Upon a long sheet of paper the three points are written at equal distances apart. If no thoughts come upon point one, go to point two or point three. If no ideas come, write the three points again, and finally thoughts will flow. Categorize, revise, condense, as before.

Some authors apparently prefer not to avail themselves of such mechanical helps. After appropriate material has been amassed in the mind, they advise the sermonizer to set down thoughts at first with little order and to revise in cooler moments. Dr. English thus remarks (*For Pulpit and Platform*, page 112):

1. Do not defer the work of composition till late in the week. . . .
2. Write as much as possible at a single sitting.—The continuousness of composition imparts to it, as Shedd says: "A certain flow and flood." Carlyle: "Such swiftness of mere writing after due energy of preparation is doubtless the right method; the hot furnace having long worked and simmered, let the pure gold flow out at one gush."
3. "Write with fury"; that is, write rapidly provided always that you write with reasonable accuracy. "Facility is the result of forgotten toil." Quintilian: "Let our pen be at first slow, provided that it be accurate. By writing quickly we are not brought to write well, but by writing well we are brought to write quickly."
4. Do not stop to correct while in the glow of composition.
5. If composition grows slow and tedious, stop and read what you have written. This process tends to impart to the mind a fresh impetus toward writing, somewhat as the leaper runs over a certain ground that with gathered velocity he may leap the further.

This method of composition is to be followed by the work of correction. Dr. English devotes rather more space to this point than to the work of composition.

Dr. Greer (*The Preacher and His Place*, page 181), believed in jotting down clearly the notes for his extempore speaking:

After I have found my subject I go to work, of course, to think about and develop it, and I do my thinking about it to some extent in words. I think with a pencil in my hand; and many of the thoughts as they come to me I try to express on paper, especially if when they come to me they are not clear. I try to make them clear by putting them into words and giving expression to them; and while I do not memorize that expression, I find that in preaching it often comes to me easily, naturally, and without any effort on my part to recall it. It is simply an instance of mnemonic aid that is furnished by clear thinking. That, however, is but an incidental result, and my purpose in writing, as far as I do write, is simply to make sure that I apprehend with distinctness the thought that is in my mind. I want to make sure that I have it, and not that I merely seem to have it. . . . And so I go through with my subject, writing a little every now and then. . . .

Advocating extempore sermonizing, Dr. Storrs says (*Preaching Without Notes*, page 37):

I wrote for many years, fully, and carefully. I now write only a brief outline of the discourse, covering usually one or two sheets of common note-paper, and have no notes before me in the pulpit—not a line or a catch-word.

His brief, however, represents much toil of thinking:

As you first think the subject carefully through, subordinate trains of thought will occur, illustrating the main one; passages in literature will be suggested, perhaps; historical examples; Scriptural analogies; scenes in nature, or startling passages in personal experience; all bearing upon the subject, and which rise to your mind in instant and fit connection with it. It is well, I think, to make a brief memorandum of such, indicating them at least by a line or a catch-word on the brief. When you go through the subject again, say on Saturday evening, some of these will again occur, and others will not; but in place of those which do not come back, if your mind is in an active and a fruitful condition, others will suggest themselves. Now look at your notes, and add references to these, noticing again what you previously had thought of, but now have overlooked. . . . Then go and preach. . . . Then give it as it comes. Never stop to recall anything which you are vaguely and doubtfully conscious of having purposed to say, but which has somehow slipped from your thought. . . . Men are not responsive to an introverted mind. . . . And if your mind is not with the people, but hunting

for something back of yourself, you might much better be saying nothing.

Dr. Lyman (*Preaching in the New Age,* page 108) believes in getting "stirred all through by something fine" and then, he says, "write rapidly; dash along. Never mind correctness. For the moment, forget rules. . . . Pour everything into expression, just as it naturally comes—thought, emotion, passion, the entire real manhood of you, all quiveringly alive on the page. Then, two days after, . . . correct the extravagances of your work. You will cut away a third of it, half of it, only you will not cut the life of it away, and it will be alive." But he believes in some apparatus withal:

> I believe the best general idea of manuscript help for most men in preaching to-day is that of the "brief", as the lawyers would say,—an outline, more or less complete, of what the man intends to deliver, with some parts perhaps written out in full, and with careful literary finish, and other parts just "blazed through", as the lumbermen say in going through a new piece of timber, so allowing the freest play to the inspiration of the moment when facing the audience. . . . Just a hint here as to the use of the manuscript in the pulpit. The best method I have ever discovered (and I *had* to discover it—necessity in that case was the mother of invention), is so variedly to distribute the crow tracks of one's writing on the page as that the *mere sight of the page,* or of *two or three largely written or underscored* "catch words" on it, will recall to one's memory the *entire page;* so that you can have your sermon entirely written out, and yet read it so that nobody will know that it is written" (p. 113).

All of the suggestions and advice culled in a previous paper from Catholic, and in the present paper from non-Catholic, sources, assume the necessity of an orderly preparation of the sermon. They imply much meditation, reading, writing. Bacon's dictum applies here. The preacher must be full of his subject (from reflection and reading), must be exact in his presentation of truth (writing is here demanded), must be facile in his diction (conference or frequent preaching will achieve this).

Our thoughts must be orderly in their arrangement. Boyd-Carpenter well says: "You remember that Demosthenes said

action was the first, the second, and the third requisite for an orator. Of the sermon I would say that the first requisite is order, the second order, and the third order; without order there is no sermon. In many sermons this is disregarded; but order is imperatively needed for the sermon's sake, for the people's sake, and for your own" (*Lectures on Preaching*, p. 129). Order, indeed, is said to be Heaven's first law.

Mechanical apparatus suggests orderly thinking, but it will not of itself produce thinking. The orderly-minded preacher will not necessarily confine himself to one method in preparing his sermons, although it is true that a set framework saves much time and trouble. He will doubtless seek the pleasure of variety, the spice of sermonizing. For order does not imply sameness in methods.

H. T. HENRY.

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Criticisms and Notes.

THE RIGHT REV. EDWARD DOMINIC FENWICK, O.P., Founder of the Dominicans in the United States, Pioneer Missionary in Kentucky, Apostle of Ohio, First Bishop of Cincinnati, by the Very Rev. V. F. O'Daniel, O.P., S.T.M. (The Dominicana, 487 Michigan Ave., N. E., Washington, D. C.) Fr. Pustet & Co., New York and Cincinnati. 1920. Pp. 487.

Edward Dominic Fenwick sprang from old Northumberland stock that had passed with faith unscathed through the fire of English persecution. His father had come to America on the "Ark" or the "Dove" in quest of religious freedom. The future missionary was born in St. Mary's County, Maryland, 19 August, 1768. His education, begun at home, was pursued in the English Dominican College of Holy Cross, at Bornheim, Belgium, where he subsequently entered the Order and was ordained priest in February, 1793—his ordination having been hastened partly because of ill health and partly by reason of the disturbed condition of Europe due to the French Revolution. Returning to America in September, 1904, he engaged in missionary work in Kentucky. In 1806 he established the Priory of St. Rose of Lima, the original mother-convent of the Dominicans in the United States, near the town of Springfield, Washington County, Kentucky. In 1812 was completed, largely by his administration, the College of St. Thomas Aquinas, the first establishment of its kind under Catholic auspices west of the Alleghenies, and one of the largest and most commodious educational institutions in the western or southern country. After many arduous missionary labors in Kentucky, Ohio and Maryland, he was appointed Bishop of Cincinnati, and consecrated by Bishop Flaget at St. Rose's, 13 January, 1822. Made Vicar or Commissary of the Dominican Order's General, he was constituted head of St. Joseph's Province, 21 May, 1828. In June, 1832, Bishop Fenwick left Cincinnati for his last pastoral visit to the various missions and Indian settlements of his diocese, journeying as far north as Cleveland, Detroit, Sault St. Marie, Mackinaw. He was to have included a settlement of Indians on the eastern borders of Lake Superior, but on account of the cholera that was raging at the time he was obliged to curtail his pastoral visitation. Succumbing himself to the scourge, he died at Wooster, Ohio, 26 September, 1832.

The foregoing dates and typical duties mark the mile-stones in the life-journey of the saintly religious and apostolic Bishop. The present biography fills in the events, the work accomplished, the experi-

ences, trials, sufferings and the ending. Gathering with immense labor, mostly from original sources, supplemented by closely adjacent data, the author has given us a narrative that is at once a history and a biography—a story of the pioneer days of the faith in Kentucky and Ohio, and the contiguous region to the Northwest, and a life of one of the American heroes of the cross who tilled the fields of religion, planted the seeds of faith, fostered the young nurslings and left vast tracts of maturing vineyards to his successors to glean, to cultivate, and to enlarge. It is an inspiring narrative, one that instructs, edifies, stimulates, and encourages bishops and priests to greater earnestness and more arduous labors, the more so when one realizes that the apostle of Ohio accomplished so much under conditions of frail health and dire poverty. For, as Father O'Daniel observes: "The last two years of his earthly sojourn, if we take into consideration his age, his state of health (at this time he was almost continually ill and suffering), and his weak constitution, have few parallels in the annals of our American ecclesiastical history. During this period, in spite of debility and sickness, the apostolic prelate traveled perhaps six thousand miles, on horseback, by stage-coach or by boat, in the cause of his diocese and in quest of souls. From 14 June to 26 September (the day of his death), 1832, he traversed more than two thousand miles. On this last journey (for he was in an almost dying condition from the outset), the Christ-like man was borne up through trial upon trial solely by will-power, zeal and love of the God whose kingdom on earth he sought to promote. It was as the way to Calvary."

Not the least valuable portion of the biography is the chapter that is aptly called "unpleasant". The business of the historian is to bring to light the facts as he finds them, especially if he is conscious that those facts have been unjustly, even though unwittingly, misrepresented or misinterpreted by being thrown out of their due perspective. Those who have read Maes's *Life of Fr. Nerinckx* will remember the very severe criticism passed by the zealous Belgian missionary and his French confrère, Fr. Badin, on the activities of the Dominicans in Kentucky. As the present author justly maintains, the reader from the "one-sided presentation of the case gets the impression that the blame for the troubles which those two zealous priests experienced was largely to be laid at the door of Bishop Fenwick and his companions in religion, and that the charges of officiousness, of want of zeal and of laxity, both religious and ministerial, may justly be imputed to them. For forty years this unfair and injurious representation of the unpleasantness has gone its rounds, receiving all too wide a credence and tarnishing the fair names of men who have deserved well of the American Church" (p.

128). Father O'Daniel reëxamines the evidence in its source and in the actual conditions in which it arose and grew up. He thus triumphantly vindicates the honor and reputation of his co-religionists. The matter is too intricate to permit of discussion here. Attention is called to it in order that readers who have been influenced by the criticisms made by Fathers Nerinckx and Badin and repeated by their biographers — Father Howlett in his *Life of the Rev. Charles Nerinckx* is not so severe in his criticism as was Father Maes—may know that "the other side" receives just presentation in these pages.

SISTER MARY OF ST. PHILIP (Frances Mary Lescher), 1825-1904. By a Sister of Notre Dame. With an introduction by His Grace the Archbishop of Liverpool. Longmans, Green and Co., London, New York. 1920. Pp. 357.

Seldom is it given to any woman outside the elected band, the heroines of sanctity, to wield a power for good equal to that exercised by the subject of this biography. When the Education Act of 1870 raised and extended the nation-wide State education of the child population of England, the Catholic Church was confronted with two tremendous problems. The first was how to provide buildings necessary to furnish a sane and therefore a religious education for the Catholic children. The intelligent leadership of the Hierarchy and the generosity of the faithful solved the problem with a large measure of success. The second task was still more difficult, namely, to equip schools with a body of teachers competent to impart the required secular instruction, but above all teachers animated by exalted ideals of their profession and imbued with a truly religious spirit. The Catholic School Committee turned to Sister Mary of St. Philip who, fresh from her novitiate of the Sisters of Notre Dame at Namur, had in 1856 founded the Teachers' Training College at Mount Pleasant, Liverpool.

Sister Mary was a born teacher. Endowed with native firmness tempered by gentleness, she possessed remarkable penetration and breadth of vision, imagination, and that directness and clarity of expression which presaged the vocation of an educator. These natural gifts were developed under the personal direction of a father who himself possessed superior powers of mind and character. Further perfected by the influences of a refined and conservative social environment and by travel on the Continent, Frances Lescher felt herself drawn to the religious life. Entering the Novitiate of the Sisters of Notre Dame at Namur, she underwent that intellectual training and spiritual discipline which prepare religious, and in a characteristic degree the daughters of Blessed Julie Billiart, for

their lifework. During her novitiate there were rooted deeply in her mind and heart those educational principles which came to practical fruitage in her long career as Superior and as teacher in the Training College at Liverpool.

This institution, founded in poverty and simplicity in 1856, developed, under Providence and Sister Philip's fostering care, into the splendid cluster of buildings which constitute, as the Archbishop of Liverpool calls it, a very hive of educational industry from which have gone forth thousands of teachers to build up temples not made with hands in the souls of the Catholic children of England. So that, the Catholic Church in that country as she looks around today, and sees a thousand Catholic elementary schools in which little short of four hundred thousand Catholic children are being taught by some eight thousand Catholic teachers, whose college training was in very many cases made under the gentle care of Sister Mary of St. Philip, may well thank God who gave her to the Church in the great crisis when the future of Catholicism in England hung in the balance (p. xi).

The story of this remarkably successful educator and exemplary religious is told by one who was associated intimately with Sister Philip in her high calling. It is told largely from the original sources — correspondence and similar documents — and in a temper whose directness, simplicity, and reserve inspire the confidence that the portrait is as true to the original as biography may hope to approach. The life of Sister Mary of St. Philip reflected from these pages cannot fail of being an inspiration and an encouragement not only to her co-religionists but to all who are devoted to the high emprise of Catholic education.

RELIGION AND HEALTH. By James J. Walsh, M.D., Ph.D., Sc.D., etc.; Medical Director of Fordham University School of Sociology; Professor of Physiological Psychology, Cathedral College; Lecturer on Psychology and Sociology, Marywood College, Scranton, Pa., and Mt. St. Mary's, Plainfield, N. J. Little, Brown & Co., Boston. 1920. Pp. 341.

To one who, like the author of this book, is familiar with the Scholastic theses on the unity in duality of human nature and personality, it is certain and evident that religion and health must be reciprocally beneficial. Genuine religiousness, the highest perfection of the soul, the vital principle of the body, must contribute to the latter's healthfulness, while corporal sanity is *per se* at least a helpful condition and *ceteris paribus* a quasi-necessity for a soundly

religious life. But Dr. Walsh, though at home when need be in Scholastic psychology, essays here no didactic discussion. Taking the *a priori* conception of personal unity for granted, his aim is to show how prayer, sacrifice, charity, mortification, fasting and abstinence, as well as holy days prescribed by religion, and even pain and suffering—all these when rationally employed, contribute to conserve physical sanity and, when health has been lost or impaired, to bring it back to normal. While, on the other hand, nervous and mental diseases, as well as shortened life, suicide and homicide, prevail in proportion as religious faith and practice decline. In his own happy, we might say chatty, manner, with many an apt illustration, pleasing anecdote and sally of genial humor, he makes all this plain and convincing.

Besides possessing a practical value—practical for the guidance of the soul and the management of the body — the book, like most of the author's other writings, is of apologetic moment, furnishing as it does tangible proof that *pietas ad omnia utilis est* no less than *diligentibus Deum omnia cooperantur in bonum.*

The opening chapter is specifically apologetic. On lines with which other of his writings have made us all familiar, the question "Can we still believe?" is answered by the testimonies of religious faith and practice drawn from the lives and works of the leading scientists and savants of modern times. The subsequent chapters furnish, as was indicated above, the empirical demonstration of the value of such faith and practice. The closing chapter converts the terms of the thesis and brings into relief the influence of health on religiousness. Doctor Walsh emphasizes at this place the importance of physical exercise in order to keep oneself in salutary and saving condition. In characteristically picturesque phraseology he stresses the importance "for anyone who wishes to retain his self-respect and to keep from that sluggishness which is so fatal to the power to pray and to meditate not to permit his abdominal and flank muscles to become overstretched and to allow fat to accumulate within the abdomen until it is actually a burden". There is almost no excuse, he holds, "for anyone permitting his waist line to become larger in girth than his chest". How is this just proportion of bodily measurements to be maintained? By exercise, of course. By stooping, bending, stretching the ambient muscles, and this every day and repeatedly at intervals *per diem.* This obviously calls for will power. All the better for soul and body. *Verbum sapienti sat.*

We might add in conclusion that, although the work is both instructive and delightfully entertaining—Dr. Walsh could not write a dull book—it might have reached even a still higher degree of perfection, had at least the spirit of the Horatian advice been fol-

lowed by keeping the MS. a while longer *in scrinio*. The reiteration, for instance, of a pet phrase four times in two pages—which is "ever so much" too often—might thus have been avoided (pp. 249-251); an unparsable sentence (p. 219) brought under the yoke of syntax; self-quotations here and there might have been made less conspicuous; and lastly the offhand bit of pragmatism that "it is the quest and not the attainment, the hunt and not the capture that counts in life" (p. 65) eliminated or at least qualified. Surely the quest neither of riches nor, especially, of knowledge is more to be appreciated, more valuable, or more enjoyable, than the attainment of those goods, even though it be admitted that there is more zest in the chase than in the capture of Sir Reynard. These slight blemishes, one thinks, could have been avoided. However, they are mere specks on a piece of work that is on the whole so well done, so helpful; so instructive and so delightful.

ELEMENTS DE PHILOSOPHIE. Jacques Maritain, Professeur à l'Institut Catholique de Paris. I. Introduction Générale à la Philosophie. Paris: Pierre Téqui. 1920. Pp. 214.

PRAELECTIONES METAPHYSICAE SPECIALIS. Auctore Nicolao Monaco, S.J., Philosophiae Professore in Pontificia Universitate Gregoriana. Romae, ex Typographia Pontificia in Instituto Pii IX. (Iuvenum Opificum a S. Ioseph). Pars. I. COSMOLOGIA. 1920. Pp. 350. Pars. II. DE VIVENTIBUS SEU PSYCHOLOGIA. 1917. Pp. 672. Pars. III. THEOLOGIA NATURALIS. 1918. Pp. 468.

The author of these three volumes on Special Metaphysics has likewise published a General Introduction to Philosophy which is contained, however, in his work on Logic. Since the latter has not reached the REVIEW we prefix to the present account of the work above a brief description of Professor Maritain's *Introduction Générale à la Philosophie.*

The importance of some sort of discipline preparatory to a student's entrance upon philosophy need not be here emphasized. The lack of such preparation is one, if not the chief, reason why the "pursuit of wisdom" turns out to be so arduous, if not unsuccessful, an undertaking. Professor Maritain has designed the *Introduction Générale* as a prelude to a complete systematic course of philosophy comprising seven *fasciculi,* including Ethics and the History of Philosophy. The course is meant to meet the official requirements for the baccalaureate in French universities. It will consequently pay special attention to modern problems. On the other hand these problems are to be treated in the light of the principles unfolded by

Aristotle and St. Thomas. It will, therefore, commingle in harmonious proportions and relations the truths of the old with the findings of the new philosophy.

While elementary, it will be sufficiently ample to afford the student a liberal acquaintance with philosophy as a whole. If we may estimate it by the section before us, the plan bids fair to reach the ideal aimed at, for both as to matter and to method the treatment is thoroughly and soundly philosophical. The matter falls into two parts: 1. the nature, 2. the main divisions of philosophy. The nature of philosophy is studied in the light of its historical development from Thales to Aristotle. From it the definition and the relationship of philosophy are inferred. After outlining the main divisions of the philosophical system, the author calls attention to the problems pertinent to each part. The student is then given a general survey of his field. He is told what to look for, which is the first condition of being able to find what is there. The mastery of these initial suggestions is facilitated by outlines and diagrams that send the light through the eye and the imagination to the intellect. From an expository and a didactic point of view the treatment leaves nothing to be desired. The method is throughout natural and scientific. It advances from the individual to the universal, from facts to principles. In colleges and seminaries wherein French is taught prior to philosophy the volume will serve admirably at once for practice in the language and as furnishing in brief the information preparatory to philosophy.

Professor Monaco's Prelections on Special Metaphysics cover, it will be noticed, the entire field of that large department of philosophy, namely, Cosmology, Psychology, and Theodicy. The author has previously issued volumes on Ontology and Logic. While the work goes over ground familiar to the Scholastic student, it would be untrue to assert that it simply repeats what has been said equally well by the many predecessors of its class. A little inspection of the Cosmology and the Psychology reveals several points of unique interest. The author, following the example of several other philosophers of the Society, who in turn see the Stagyrite in the lead, relegates to Psychology all the types of organized life, that is, plant, brute, man, Cosmology being therefore confined to the study of "natural bodies", their essence, "quantity", activities (including "qualities"). The crux here is of course the first of these problems—*quid sit essentia corporis*. Father Monaco handles the very difficult question at length and with great precision and remarkable clarity. Of special importance and interest is his discussion of the recent theory on the electronic constitution of the atom. His exposition of the theory is admirably clear and satisfactory, keeping as it

so carefully does the sphere of physical experimentation and theory from that of metaphysical speculation. For the sake of those interested in the subject we may quote the thesis wherein he sums up his opinion on the knotty problem: "Non repugnat theoria de electronis, si veram agnoscit in atomis materiam ab energia electrica distinctam, quae massa materialis seu inertiae dicitur, nec ullo modo denegari potest, et tunc non contradicit hylomorphismo, nec opponitur mutationi substantiali atomorum" (p. vii, Index).

In the volume on Psychology, outside of the familiar scholastic theses, the *pièce de resistance* is evolutionism, that is, transformism. Having set forth the proofs of the essential difference between living and non-living bodies and made clear that the cause of the elevation of life above the mineral must lie outside the latter, he logically infers that the atheistic, materialistic and unrestricted transformism maintained by Haeckel and Spencer is an absolute impossibility, *metaphysice repugnat cum causa suo effectu imperfectior esse nequeat.* However, supposing that God implanted "vital forces" in the mineral, one may ask could the first living organisms have been evolved from the inanimate kingdom and the higher forms of life from the lower forms (species); the author offers the following replies. We quote them at length and literally, in illustration both of his opinions and of his succinct Latinity which is so much more accurate than an English translation could be:

"(a) Re *a priori* inspecta, talis vitae origo non videtur repugnare, dummodo dicatur, quod in viventibus inferioribus *educitur* propria forma substantialis a materia, quando adsunt in ea dispositiones aptae, et quoad hominem anima nonnisi a Deo infundi possit in sua materia.—(b) Haec autem origo posset aequo modo explicari per evolutionem sive idealem, sive activam, sive passivam.—(c) Postquam diversae viventium species iam productae ac distinctae sunt cum propriis determinatis viribus, omnino dicendum videtur, quod ipsae fixae maneant oportet, quin earum individua transmutare aut generare valeant individua aliarum specierum naturalium, quamvis metaphysice loquendo haec transformatio non videatur aperte repugnare. —(d) Si vero rem *a posteriori* inspicimus i. e. ex experientia, dicendum, hanc omnino pugnare cum generatione spontanea viventium, quum nullum hucusque habeatur exemplum generationis viventium sine parentibus.—(e) Item nullum adest exemplum transformationis unius speciei in aliam, quam ulli homines experti sint, et etiamsi recursus habeatur ad palaeontologiam et ad diversa strata geologica, nullum extat solidum argumentum, quod hanc transformationem suadeat, sed multa potius indicia, quae eam respuunt. Quare videtur *de facto* ipsa prima origo viventium habita esse sine transformatione specierum.—(f). Imo media quae exhibentur sive a *Lamark* sive a

Darwin ad hanc transformationem peragendam nullo modo videntur sufficere, sed vix ea possunt pervenire ad mutationem stirpium vel ad aliquam accidentalem modificationem progignendam.—(g) Tandem si forte ex quibusdam experimentis evinci poterit, aliquam specierum transformationem quondam contigisse vel adhuc contingere posse, ea facile reduci potest, imo debet, ad mutationem specierum systematicarum, minime vero naturalium; earum nempe, quae quamvis diversae species censebantur et adnumerabantur a physiologis, re tamen ipsa eandem speciem naturalem constituebant, seu eadem actuabantur forma specifica naturali." (Pp. 254-255.)

We have no space to discuss these positions. They are obviously sanely conservative, and yet quite abreast with the scientific aspects and theories of the subject.

As regards the volume on Theodicy, it must suffice to note that, while the exposition follows the traditional lines and the opinions usually defended by the Jesuit school of theologians, it of course considers proportionally the points of view presented by the other schools as well as by modern physicists and philosophers. The volume closes with a *conspectus totius philosophiae* which not only provides a comprehensive survey of the interrelations of the several members of the philosophical organism, but also manifests the thoroughly philosophical character of the system expounded in the five volumes wherein it is comprised.

THE ST. GREGORY HYMNAL AND CATHOLIC CHOIR BOOK. Compiled, edited, and arranged by Nicola A. Montani. A Complete Collection of approved English and Latin Hymns, Liturgical Motets, and appropriate Devotional Music for the various seasons of the Liturgical Year. Particularly adapted to the requirements of Schools, Academies, Seminaries, Convents, Sodalities, and Sunday Schools. The St. Gregory Guild: Philadelphia, Pa. 1920. Pp. 421.

It is a great pleasure to meet with a work like Mr. Montani's. Its intrinsic merit makes it a noteworthy contribution to the educational resources at our immediate command. Its appearance just now gives an indication that there is a change gradually being brought about in the trend of thought and taste in a matter which heretofore has been the cause of sore discouragement to serious Catholic musicians.

The majority of the hymnals in use have been of such a kind as to make one ashamed to find in them the signs which marked them as indubitably Catholic. Trivial in rhythm, commonplace in melody, meagre in harmony, they have been the standing evidence of a lack

of knowledge that was lamentable. Not that good hymn books were not to be had; but, for reasons which cannot be gone into here, they were passed over and neglected by the greater part of the Catholics who taught and sang hymns. It is consoling to note that our Catholic teachers are awaking to the necessity of a change in a department which is of prime importance in the education of our children. The younger generation is beginning to face in the right direction and one may hope that it is only a question of time when the fruit of their labor will prove to be the realization of a genuine reform in church music.

Mr. Montani is singularly well fitted for the task he undertook; a task, it may be remarked, which presents many difficulties. Of Italian parentage, but born and brought up in this country, he is thoroughly American in his manner of thinking and point of view. He has enjoyed the advantage of a period of study in Europe under the guidance of men like Don Lorenzo Perosi. He is a composer of recognized merit. His compositions give evidence of an intelligent understanding of the aims and methods of the ancient and medieval church composers as well of the modern Italian, French, German, and Russian schools. His work already before the public proves him to be in complete sympathy with the ideals and intentions of the Church and at the same time to be capable of a reverent interpretation of the spirit of the law. He is not a slavish imitator of the ideas of others. In short, he possesses just those qualities that go to make for a sane, conservative progress. One may feel confident that his selection among the traditional tunes of the past will be scholarly, that his judgment will be worthy of serious consideration.

To write a melody which is at once distinguished, dignified, expressive, and of such a nature as to capture and hold the affection of the musically learned and unlearned is a feat apparently within the power of few. And yet this is the standard to which the ideal hymn tune must conform. Seeing on paper for the first time a newly composed hymn tune, a musician will naturally hesitate in the expression of opinion. It may have every good quality but that of appeal to all classes. Time and actual use alone can determine this question. Many a masterpiece has lain for years before its worth was recognized by those whose training, one would think, should have enabled them to grasp its significance immediately.

Judged from this point of view the new hymns of this collection are in every way worthy of the use for which they are intended. They are real melodies, attractive and devotional. They are not, however, mere dance tunes which do nothing but tickle the ear and move the feet. They have the simplicity of music to be sung by a

whole congregation and the dignity of what pertains to the House of God.

Anyone at all acquainted with Mr. Montani's former work will feel quite certain beforehand that the accompaniments written by him will be of the first order technically. An examination of them will not disappoint. One may quarrel here and there with particular instances; but taken as a whole it is of conspicuous merit. The beginner may find his use of dissonances a trifle disconcerting; but that is only a matter of ear-training.

A glance through the table of contents will be sufficient assurance that the book is what it claims to be—complete. There are over one hundred and fifty hymns in the English section; and in the Latin, nearly three hundred liturgical hymns, motets, offertories, litanies, and chants. Years of teaching in choirs, schools, and convents have rendered the editor thoroughly alive to the needs and requirements of all those who are responsible for musical programs in church services. Provision is made for the organist who is obliged to face extraordinary occasions and who is not sufficiently acquainted with the literature of his subject. The settings for Holy Week (including the beautiful Responsories of Michael Haydn), for the Forty Hours' Adoration, the Holy Hour, etc., will enable a choirmaster to meet any demand. The special circumstances of the sisterhoods have been kept particularly in mind. Music for Reception Day, for Vow-Day, for Pontifical Ceremonies (like Confirmation), will be of great assistance to many a teacher who is called upon to prepare for such functions.

The approval of the Music Committee of the Society of St. Gregory guarantees the seriousness of the music and its conformity with the letter of the law. The inclusion among the list of composers of such names as Schubert, Haydn, Gounod, Guilmant, is a token of the breadth of view which has governed the selections.

On the material side the typography and general get-up of the book are excellent. Altogether the *St. Gregory Hymnal* can be heartily recommended. It is the result of very careful study and of a very practical experience. J. A. B.

MR. COLEMAN, GENT. A Romance by Enid Dinnis, author of "Mystics All", "God's Fairy Tales", etc. New York: P. J. Kenedy and Sons. 1920. Pp. 354.

Whilst the author of this story protests that it is not "history", we may readily accept the conclusion that it is truth. Truth, as Mr. Belloc puts it, is to be found in deductions of the intelligence corrected by evidence. In the present instance we have a portrait,

vividly drawn, of a valiant courtier who, like St. Francis Borgia, ends by being a saint. The romance of Venerable Edward Coleman falls in the time of Charles II, the Stuart monarch who revealed the mystery of his inner religious convictions on his deathbed only, after having vainly sought to secure his earthly preferences at the expense of some of his most loyal Catholic subjects. Taking the known facts into account, and diagnosing human nature under the given circumstances, there is little reason to doubt that our romancer's narrative, both of Edward Coleman and of Charles Stuart, is quite true. At any rate the story is well told. Coleman's youthful experiences, his native honesty, punctuated by spasmodic frivolity in keeping with his surroundings, and his noble death at Tyburn, form the terminal periods of a career which emphasizes the worth of Catholic principles. The little group of Franciscan Tertiaries, the priestly figures of Friar Giles, the Jesuit Fathers Ireland, St. Germain, and of Père de la Colombière, whose fascinating sermons about the love of Jesus gave utterance to the things he had heard of the Sacred Heart from the Visitandine nun at Paray le Monial, throw a religious light about the political and social incidents of the love story which makes it good spiritual reading out of chapel or church. The tale is one of a group that have become popular since Mgr. Benson wrote his *Odds-fish* and Wilmot-Buxton described the *Adventures Perilous* of Father John Gerard, albeit the author of *Mystics All* had her story in MS. before these were written.

Literary Chat.

Under the title *Thoughts and Memories* Father Henry O'Keefe, C.S.P., has collected a number of papers previously contributed by him to various periodicals, amongst others the present REVIEW. The topics treated in these brief essays cover a considerable range of subject matter—biographical, literary questions of the day, and so on. All of them are cultural or of actual pertinence. All are worth preserving. The book is issued by the Paulist Press, New York.

Casually we light upon a short chapter entitled *Hillis and Newman*, the substance of which we quote as an illustration of how far a supposed herald of justice can fall short of his office, and an organ of truth from its public function. To the *Literary Digest* for October, 1912, the Rev. N. Dwight Hillis, D.D., Rector of Plymouth Church, Brooklyn, contributed a review of Wilfrid Ward's *Life of Cardinal Newman*. Fr. O'Keefe quotes the closing paragraph of Dr. Hillis's review:

"He (Newman) believed that no matter how cultivated the mind, that the intellect was of the devil, and that the moral faculty was of God. Therefore he tried to make the intellect bow its neck and receive the yoke of dogma and authority. The sure infallible guide was not in the conscience, not in the immediate witness of God to the human soul, not in the creed, not in the Bible—the infallible guide was the Church. He carried with him over to the Roman Church a few distinguished scholars, and less

than two hundred laymen. And from that hour his influence upon the Church of England and Nonconformist bodies practically came to an end. When the great Cardinal was in extreme old age, George Frederick Watts painted his portrait and presented it to the people of England. Standing before that wonderful canvas, the onlooker exclaims: 'How beautiful the face! What breadth of forehead! What all-seeing eyes! What multitudinous thoughts have furrowed this face! But there is an illusive something also in the portrait, and, turning away, the beholder finds himself whispering: 'Did the great Cardinal find peace?' For there is something mysterious in every great man, akin to the throne of God, that is surrounded with clouds and mystery.'"

Seeing these singular sentiments in the *Digest,* Fr. O'Keefe sent to that periodical a number of passages from the Cardinal's works demonstrating their falsity. From that presumably impartial magazine he received a polite note saying never a word about their publication but assuring Fr. O'Keefe that they had been referred to Dr. Hillis. One would naturally expect that either the *Digest* or the successor of Henry Ward Beecher would make an *amende honorable.* Vain expectation! Behold the reply from Dr. Hillis.

"Plymouth Church,
Brooklyn, N. Y.
Oct. 19, 1912.

"*My dear Dr. O'Keefe:*

"Your letter and enclosure were received. I have read the statement with very deep interest. In some way these words of Cardinal Newman have escaped my attention, and I am very grateful to you for your thoughtfulness in my interest in calling my attention to them. I am particularly moved by Newman's final confession of faith and his prayer that God may bring us all together in heaven under the feet of His saints. I hasten to send you my gratitude for your kindness.

"With best wishes for your work, I am, my dear Dr. O'Keefe, very faithfully yours,

(Signed)
NEWELL DWIGHT HILLIS."

Is this not heaping insult on injury? Anyhow, the experience is worth recording. — Of permanent interest likewise are the papers on Missionary to the Bahamas, Emerson and Hecker, Augustine Hewit, and others.

We had occasion not long ago to notice in these columns a little book called *The Logic of Lourdes,* by Fr. Clifford, S.J. In one sense supplementary, in another sense fundamental to the apologetic argument expounded in that volume, may now be mentioned *Twenty Cures at Lourdes* by a former interne of the Paris Hospital, Dr. F. De Grandemaison de Bruno. Translated from the French by two Benedictine monks, and introduced by Sir Bertram Windle, the work is abundantly authorized and accredited as well in the original as in the excellent translation.

People have become in recent times rather accustomed to hear of and sometimes to witness what are known as faith cures. The opinion is apt to spread and to be lightly accepted that the cures wrought at the Pyrennean grotto and at other places throughout the world through the intercession of Notre Dame de Lourdes belong to the same category. And in truth this is probably the case with not a few of them. On the other hand, there are very many that lend themselves to no natural explanation. Genuine miracles are wrought at Lourdes and elsewhere through the same supernatural power that causes the blind to see, the deaf to hear, the lame to leap neath the rocks of Massabielle. Twenty of such miraculous cures are examined in the volume mentioned above. The evidence for the existence and natural incurability of the disorders, and the subsequent manner and permanence of the corresponding cures are sifted and established. Whatever may be said of the influence of suggestion in healing many of the ills to which flesh is heir, no medical man, as Dr. Windle observes, will argue that a cancer of the tongue, a broken bone or a severe case of varicose veins could be suddenly and completely cured by suggestion, or could in any way be amenable to

suggestion. Yet such cases occur among the twenty (and they might be multiplied by hundreds, since those mentioned are but types) described by Dr. de Bruno. Indeed in at least two of the cures there could have been no kind of suggestion, for the patients in both cases went unwillingly to Lourdes and purely for the sake of satisfying their relatives. Sometimes in telling of the wonders of Lourdes to a scientific unbeliever the layman is liable to hit upon cases that from one or another point of view may not be conclusive. In such a juncture no safer appeal could be made than to these *Twenty Cures* (St. Louis, Herder Book Co.).

Dr. Windle's book *What is Life*, which came out about ten years ago and which was favorably received at the time, now reappears in a new and enlarged revision, with the title *Vitalism and Scholasticism*. The name is suggestive. Vitalism or the theory that in every living organism there is "a something over" and above the aggregate of molecules with their physical and chemical forces, a vital energy, a principle of life, a form, "entelechy", or call it what you will, has been gaining favor among biologists. With Scholastic Philosophy, of course, this theory has always held sway; but modern scientists, who are apt either to ignore or to contemn Scholasticism, are lately coming to rediscover the old conception, vitalism.

Dr. Windle in the book just mentioned examines the subject both scientifically and philosophically, the outcome being a vindication, with the aid of modern biology, of neo-vitalism, the theory that every living organism is informed by a principle of life. The improvement made in the present over the former edition lies chiefly in the utilization of the recent pertinent literature and the greater prominence given to the Scholastic theory. (St. Louis, B. Herder Book Co.)

One regrets that the *Little Book of St. Francis and His Brethren*, by E. M. Wilmot Buxton, F.R.Hist. Soc., did not arrive before the holiday season. A slender volume of less than fifty pages of heavy paper, bound in gray boards, with bold black characters and five quaint wood cuts, it is just what one would like to give to a person of refined taste—taste refined as to bookmaking, and gentle as to literary content. For here we have what is sweetly gentle and gently sweet, the quaint old tales of Francis drawn from the *Fioretti;* tales of how St. Francis preached to the birds, of how the birds welcomed St. Francis, of Brother Bernard and his sack of money, of how St. Francis taught Brother Leo the secret of holy joy—and the rest. Fifteen brief stories in all, they are of the kind which we never forget, yet like to read again; which old are always young, like the first snow, the resurrecting spring, the coming back of the robins, the April greening, and whatsoever else is true to nature, to man, to God. Printed in England, the booklet is issued in this country by Kenedy & Sons, New York.

It may be taken as a sign of what looks at least like a Catholic intellectual renaissance in Italy that the publications issued by the *Società Editrice*, "Vita e Pensiero" (Milano, Via S. Agnese 4), are meeting with a favorable reception. This is doubtless due in large measure to the actuality of the topics with which they deal and to the sanely popular style in which the subjects are elucidated—to say nothing of the attractive form and reasonable rates at which the volumes are published. The latest issue of the section "Saggi Apologetici", entitled *Scienza ed Apologetica*, is a fairly typical sample of the work being accomplished. It treats of the problems lying on the borderland between matter and mind, nerves and health, suggestion and mystical phenomena, education of character and modern psychology, primitive man, simian intelligence, and so on. If we add that these delicate issues are handled by Father Agostino Gemelli, the reader may be assured that they are treated with distinction as well as from the standpoint of up-to-date scientific knowledge.

Monseigneur J. M. Emard points the way of a good Shepherd's zeal in excellent fashion by his *Lettres Pastorales aux Fidèles* of his diocese (Valleyfield). The latest issue bears the number 198, and has for its subject "Nos Enfants". It is a father's heart-felt appeal to guard the little ones of the flock from sin, by the care of a Christian education and the generous charity that keeps them from indigence with its harm to intellectual and moral life. Besides this, the Bishop addresses to his clergy a Conference in which he reminds them of the important topics that formed the staple of their resolutions at the last clerical retreat. For the Christmas season he furthermore sends them "Le Bon Pasteur—Méditations sacerdotales pour Noël". Thus the printing press is being made the monitor to priests and people in a definite and authoritative way which is sure to bear good fruit.

Among similar methods of reaching the clergy and their flocks is the *Register of the Diocese of Harrisburg* (Vol. I, n. 5), an official record and address of the Bishop to his Clergy, the last number of which contains the appeal of the Hierarchy for the sufferers from the war in Europe, the order of the Forty Hours' Adoration in the Diocese, and the local ordo; also a practical paper dealing with the subject of Fire Insurance on ecclesiastical property. We have already directed attention to the *Folia Dioecesana* of the Bishop of Duluth, Mgr. McNicholas, who spares no pains to reach the clergy and people of his diocese in order to make plain to them their respective obligations under his responsibility.

First Communion Days, by a Sister of Notre Dame, and suitably illustrated, contains a dozen charmingly though simply told stories of little children preparing for the reception of the Divine Master in their hearts (Sands–Herder Book Co.).

More than once the value of the Report issued by the Catholic Educational Association of its annual meeting has been emphasized in these pages. The volume wherein the proceedings are synopsized and the addresses given in full of the seventeenth session, has recently been issued. A compact brochure of 643 pages, it comprises a wealth of educational information, the sapiential accumulation of experts, presented in a pleasing manner and style.

Sometimes we hear complaints, usually from critics who know least of what they grumble at, of our meagre educational literature. People who keep informed, whether by personal attendance at the meeting or by perusing the Annual Reports and the several bulletins issued by the C. E. A., see little fault to find with either the quantity or the quality of the literature in question.

In connexion with these documents attention should be directed to the educational material contained in the reports sent out annually by the superintendents of the parish schools in various dioceses. Thus we have before us the Twenty-sixth Annual Report of those schools in the Archdiocese of Philadelphia for the scholastic year 1920; the sixteenth similar Report for the Pittsburgh Diocese; and the tenth for the Diocese of Newark. Aside from the statistical material embodied in these documents, which is mainly of local interest, the Reports in each case are introduced by a paper on the points which the respective superintendents have observed as calling for special attention on the part of pastors and teachers with a view to correction or betterment. These papers, summing up as they do the ripe experience of specialists in the field of education, possess a universal interest and may therefore be consulted with profit by both priests and teachers who have the cause of Catholic education at heart.

Books Received

SCRIPTURAL.

ÉTUDES DE CRITIQUE ET DE PHILOLOGIE DU NOUVEAU TESTAMENT. Par E. Jacquier, Professeur aux Facultés Catholiques de Lyon. J. Gabalda, Paris. 1920. Pp. vi—515. Prix, 11 *fr. franco par la poste.*

THEOLOGICAL AND DEVOTIONAL.

TRACTATUS DE GRATIA CHRISTI. Auctore Blasio Beraza, S.I., in Collegio Maximo Oniensi Sacrae Theologiae Professore. (*Cursus Theologicus Oniensis.*) Bilbao: Alameda de Mazarredo, apartado 223, apud Elexpuru Hermanos, Editores, Titulo Typographorum S. C. Rituum insignitos. 1916. Pp. xxiv—896.

TRACTATUS DE DEO CREANTE. Auctore Blasio Beraza, S.I., in Collegio Maximo Oniensi Theologiae Professore. (*Cursus Theologicus Oniensis.*) Bilbao: Alameda de Mazarredo, apartado 223, Editores Elexpuru Hermanos, Typographi S. Rituum Congregationis. 1921. Pp. xx—774.

LIFE OF SAINT MARGARET MARY ALACOQUE. By the Right Rev. E. Bougaud, D.D., Bishop of Laval. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 388. Price, $2.75; $2.95 *postpaid.*

MÉLANGES DE PATROLOGIE ET D'HISTOIRE DES DOGMES. Par J. Tixeront, doyen de la Faculté Catholique de Théologie de Lyon. J. Gabalda, Paris. 1921. Pp. 279. Prix, 7 *fr. net.*

SOME PRINCIPLES OF MORAL THEOLOGY AND THEIR APPLICATION. By Kenneth E. Kirk, Fellow of St. Mary Magdalen College, and Tutor of Keble College, Oxford; Examining Chaplain to the Bishop of Sheffield. Longmans, Green & Co., London and New York. 1920. Pp. xxvi—282. Price, $5.00 *net.*

DIVINE CONTEMPLATION FOR ALL, or The Simple Art of Communing with God. By Dom Savinien Louismet, O.S.B., author of *The Mystical Knowledge of God*, etc., etc. (4) P. J. Kenedy & Sons, New York. 1920. Pp. ix—195. Price, $1.80; $1.90 *postpaid.*

SAINT GRÉGOIRE VII. Par Augustin Fliche. (*"Les Saints."*) J. Gabalda, Paris. 1920. Pp. x—191. Prix, 4 *fr. franco par la poste.*

THE ALTAR OF GOD. A Story Book of the Mass for Children. By Mary Virginia Merrick. With a Preface by the Rev. John J. Burke, C.S.P. Paulist Press, 120 W. 60th St., New York. 1920. Pp. 127. Price, $1.50.

CHRISTIAN MARRIAGE A SACRAMENT. By the Rev. D. McBride, D.D., Professor of Canon Law and Moral Theology in St. Augustine's Seminary. Catholic Truth Society of Canada, Vancouver, Regina, Winnipeg, Toronto and Montreal. Pp. 48.

A LITTLE BOOK OF ST. FRANCIS AND HIS BRETHREN. By E. M. Wilmot Buxton, F.R.Hist.Soc. With five illustrations by Morris Meredith Williams. P. J. Kenedy & Sons, New York. 1920. Pp. 47. Price, $1.10; $1.15 *postpaid.*

AD CODICEM IURIS CANONICI Benedicti XV Pont. Max. auctoritate promulgatum Commentaria Minora comparativa methodo digesta concinnavit Doct. Albertus Toso, Eccl. Cathedr. Oppiden. Canonicus. (Volum. I, Fascic. II.) Romae: ex Offic. Typogr. Tifernaten. *"Leonardo da Vinci".* MCMXX. Pp. 24. Advertenda: Fasciculus quisque die primo cuiusvis mensis edetur. Pretium in antecessum solvendum est *Administratori* (Revmo. *D. Basilio Bravi—Romae, Abbatia S. Gregorii "al Celio"*) per regularem subscriptionem (*Abbonnement*). Haec importat pro Italia eiusque Coloniis *libellas ital.* 24 (si annualis), 12 (si semestralis), 6 (si trimestralis fuerit); extra Italiam *francos*

gallicos respective 24, 12, 6. Qui velint fasciculos tutius (*commendatos*) sibi transmitti, praeter subscriptionis pretium, *libellas* vel *francos* 0,30 pro quilibet fasciculo solvent. Nomen, cognomen, residentiam accurate et perspicue significentur. Primi fasciculi altera editio quamprimum prodibit. Proximus fasciculus paginis 40 constabit.

PHILOSOPHICAL.

SCIENZA ED APOLOGETICA. Fr. Agostino Gemelli, O.F.M., Professore nella R. Accademia Scientifico-Letteraria di Milano. (*Saggi Apologetici*—III.) Società Editrice *Vita e Pensiero,* Milano. 1920. Pp. xv—359. Prezzo, 12 *L.* 25.

THE MEANING OF CHRISTIANITY. According to Luther and His Followers in Germany. By the Very Rev. M. J. Lagrange, O.P., Editor of *Revue Biblique,* Director of the École Pratique d'Études Bibliques, Jerusalem. Translated by the Rev. W. S. Reilly, S.S. Longmans, Green & Co.. New York and London. 1920. Pp. 381. Price, $2.25 *net.*

SCIENTIFIC THEISM VERSUS MATERIALISM. The Space-Time Potential. By Arvid Reuterdahl, Dean of the Department of Engineering and Architecture, College of St. Thomas. Devin-Adair Co., New York. 1920. Pp. 298. Price, $6.00.

DIVORCE IN CANADA. An Appeal to Protestants. By the Rev. John J. O'Gorman, D.C.L. Catholic Truth Society of Canada, Vancouver, Regina, Winnipeg, Toronto and Montreal. 1920. Pp. 33. Price, $0.10.

LITURGICAL.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad Tramitem Novarum Rubricarum in usum Provinciarum Baltimor., Neo Eborac., Boston., Philadelph. pro Anno Domini MCMXXI. Sumptibus Friderici Pustet & Socior., Societatis iure constitutae, Neo Eboraci et Cincinnatis.

MASS IN HONOR OF ST. PATRICK. For Two Male or Two Female Voices. By the Rev. M. J. Van den Elsen, O.Praem. M. L. Nemmers, Milwaukee, Wis. 1920. Pp. 16. Price: score, $1.00; each voice, $0.35.

HISTORICAL.

ALMANACH CATHOLIQUE FRANÇAIS POUR 1921. Publié sous le Patronage du Comité Catholique de Propagande Française a l'Étranger. Préface par Mgr. Baudrillart, de l'Académie française, Recteur de l'Institut Catholique de Paris. Calendrier Catholique Français — Petit Annuaire — la Reconstitution Nationale et les Catholiques—la Vie Familiale—la Vie Religieuse—Pèlerinages—Voyages et Sports—l'Année Catholique. Bloud & Gay, 3, Rue Garancière, Paris (VI^{e}). Succursales: Bruch, 35, Barcelone; et 20, S. Anne St., Dublin. 1921. Pp. 384—xlviii. Prix, 6 *fr.* 50; 7 *fr. franco.*

LES PRÉCURSEURS DE NIETZSCHE. Par Charles Andler, Professeur à la Faculté des Lettres de l'Université de Paris. (Tome I^{er}: de *Nietzsche, Sa Vie et Sa Pensée.*) Deuxième édition. Éditions Bossard, 43, rue Madame, Paris—VI^{e}. 1920. Pp. 384. Prix, 18 *fr.*

MISCELLANEOUS.

WHEN YOUTH MEETS YOUTH. By M. McD. Bodkin, K.C. P. J. Kenedy & Sons, New York. 1920. Pp. 252. Price, $2.00; $2.20 *postpaid.*

FATHER ALLAN'S ISLAND. By Amy Murray. With a Foreword by Padraic Colum. Harcourt, Brace & Howe, New York. 1920. Pp. x—240.

NOS VOYAGEURS. Association Catholique des Voyageurs de Commerce du Canada. Par le Père Edouard Lecompte, S.J. Avec la collaboration des Voyageurs. Illustrations de J. McIsaac. Éditions de la Vie Nouvelle, Montréal. 1920. Pp. 212. Prix, $1.25.

APPALLING SACRILEGE.
St. George's Cathedral, Southwark, was broken into recently, an entry having been forced by the breaking of a stained-glass window. The burglars had then proceeded to demolish the alms-boxes, and the tabernacle of one of the chapels had been broken open and the Sacred Host scattered in all directions.
In an endeavour to secure as much booty as possible, the thief or thieves had wrenched off a piece of a ciborium which was presented to the Cathedral nearly one hundred years ago. The altar linen had also been desecrated in a most disgraceful manner.
An attempt had been made to force
OLD-TIME MISSION CHURCH BADLY DAMAGED BY FIRE
The Mission San Luis Obispo de Toloso, in San Louis Obispo county, California, was gutted recently by a fire which burned for several hours.
The fourth of the California missions, established in 1772, was left roofless and with the interior charred, blackened and water soaked.
Through the heroic efforts of the Rev. P. M. O'Flynn, rector, and the Rev. Bernard Dolan, more than $50,000 worth of the most valuable mission treasures in the State were saved
Church's records written by Father Junipero Serra's own hand vestments heavily encrusted with gold and silver and brought from Spain to be worn by Father Serra during his long stay at this mission, were rescued.
The statues of the Blessed Virgin, St. Luis and St. Anthony, probably centuries old, were saved by Father Dolan. Just before a portion of the roof fell in upon the altar Father Dolan carried out the Most Blessed Sacrament.
The fire is believed to have been caused by damage, through the recent storms, to electric wiring. A por

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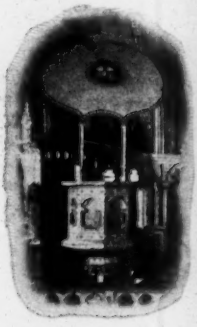

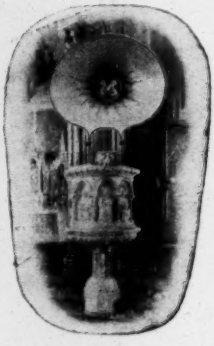

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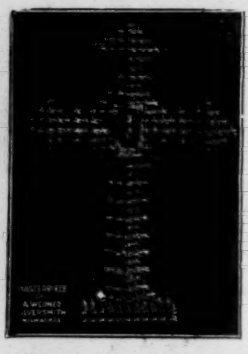

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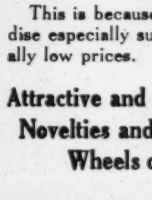

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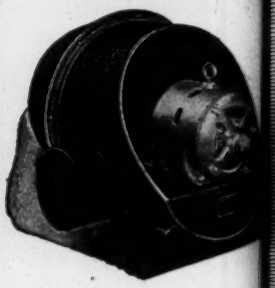

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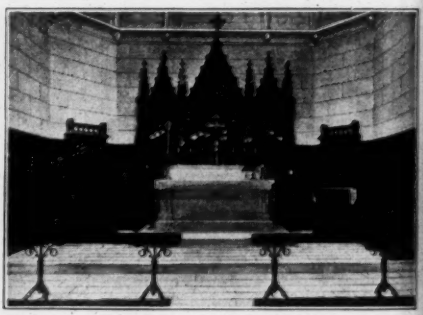

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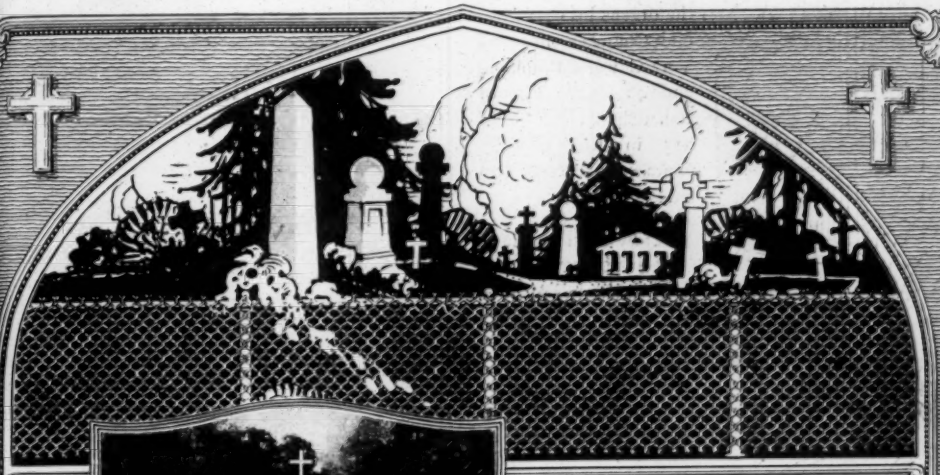

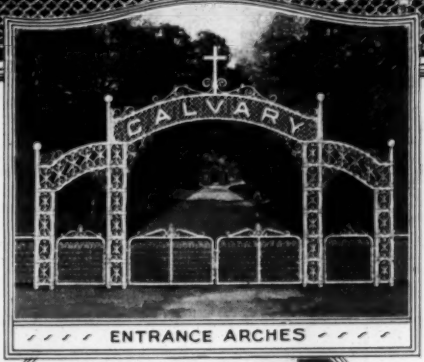

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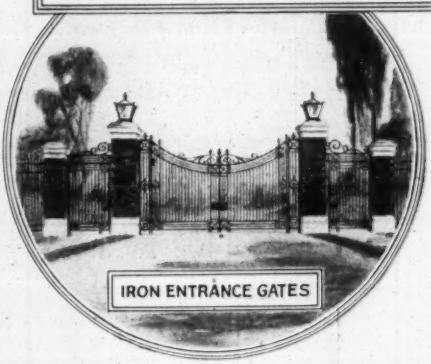

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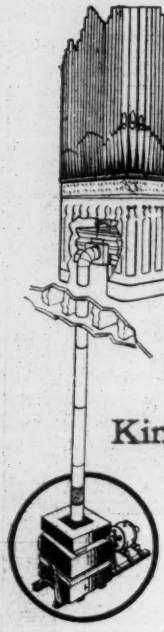

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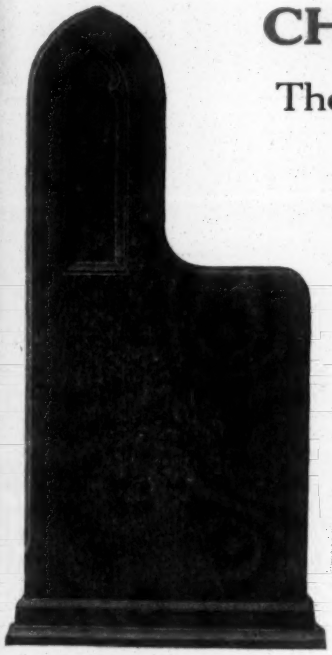

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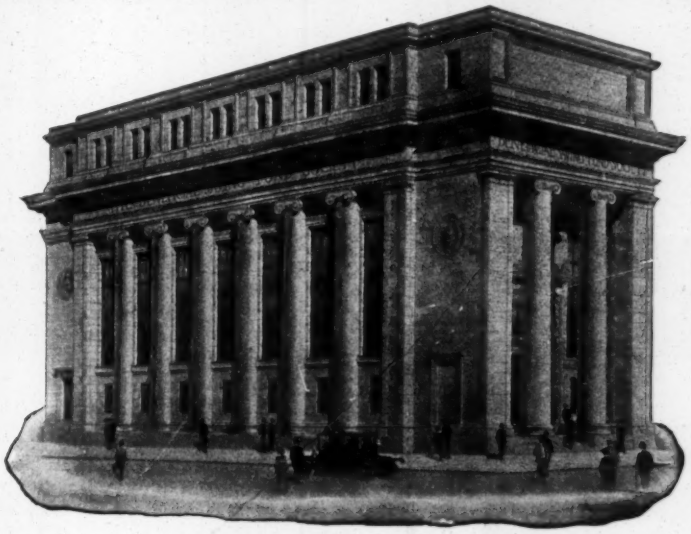

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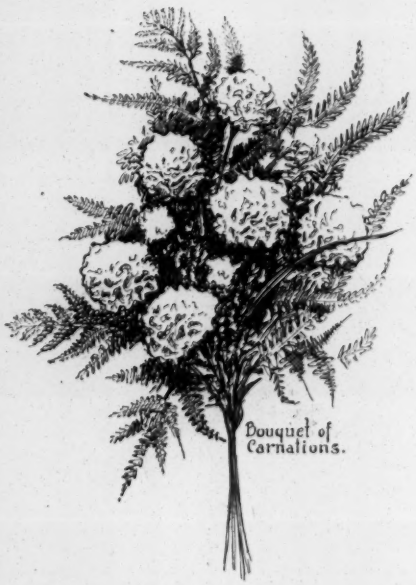

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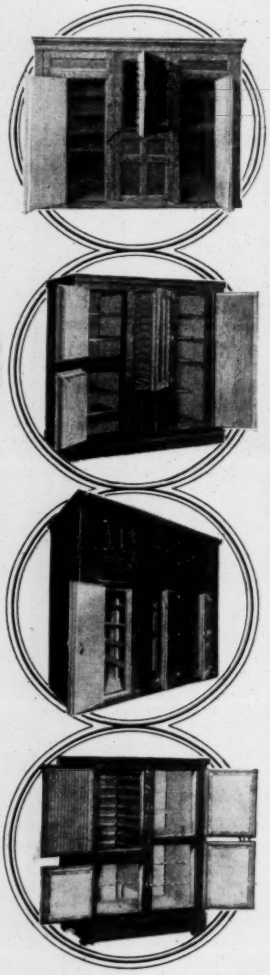

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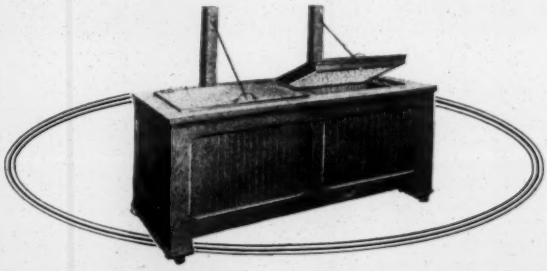

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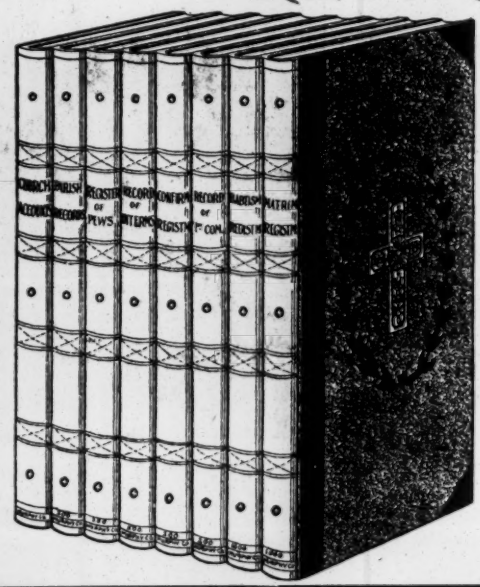

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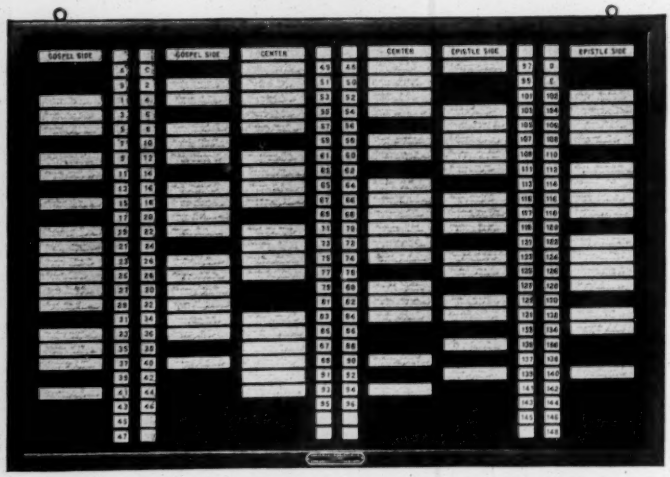

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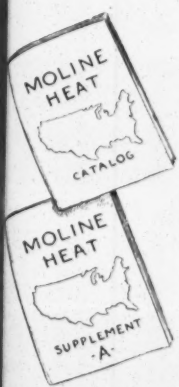

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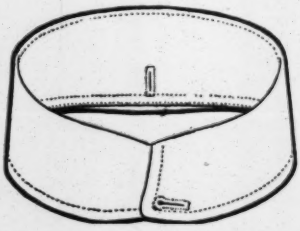

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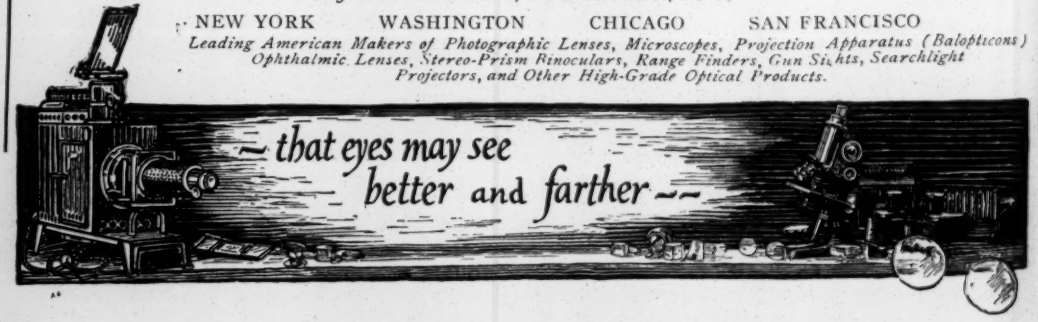

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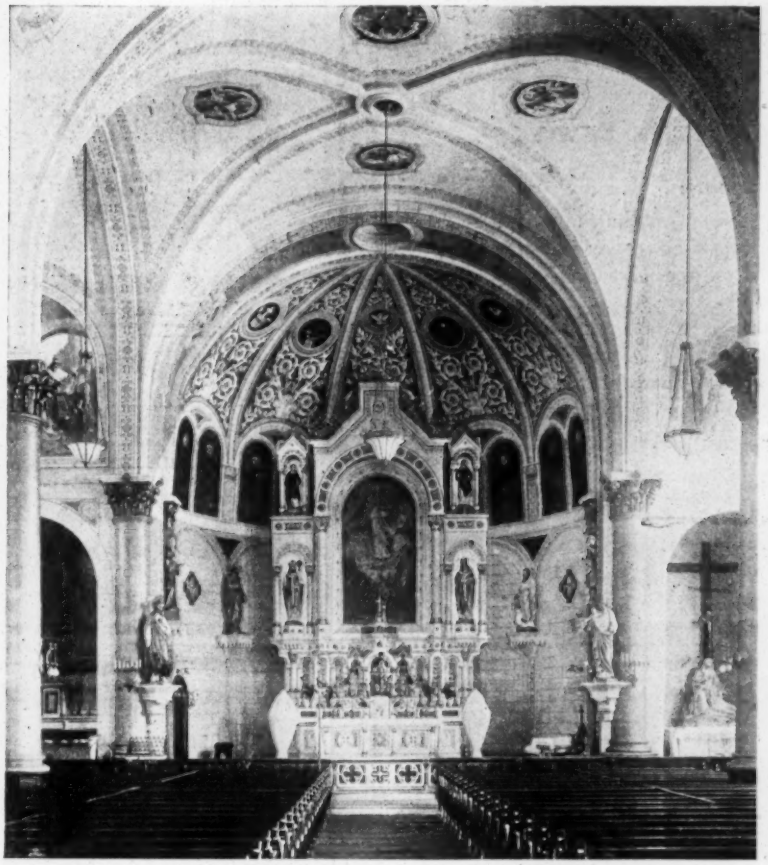

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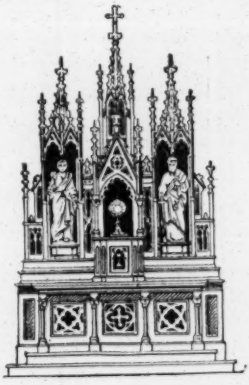

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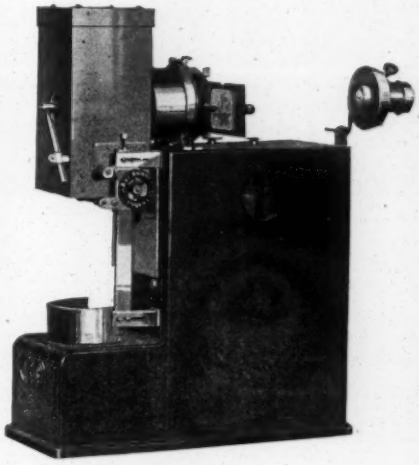

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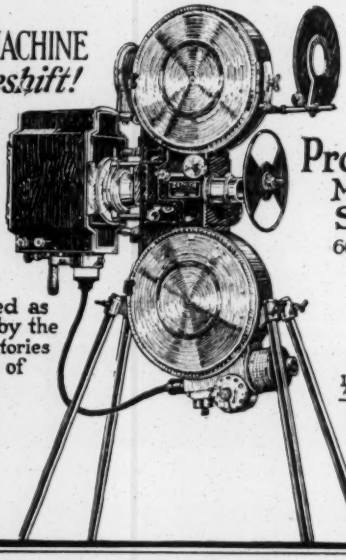

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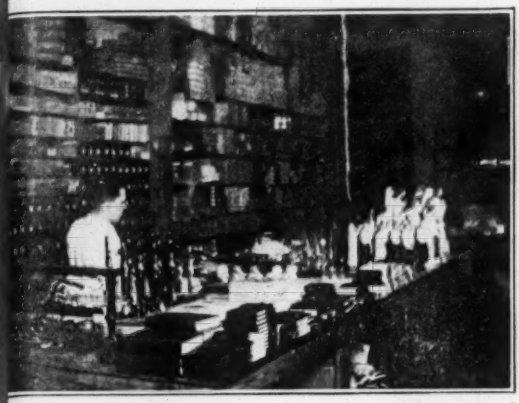

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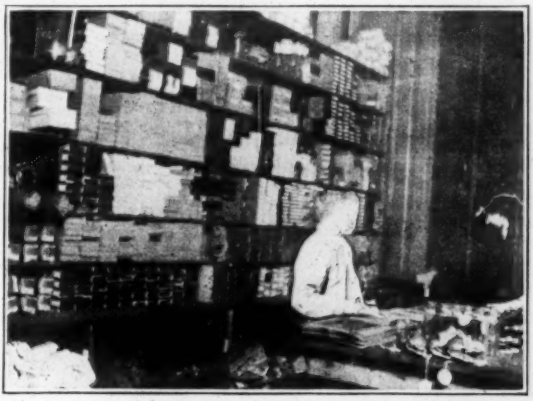

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